

S O L O M O N's PROVERBS

English and Latin,

Alphabetically Collected for help of Memory.

In *English* by H. D.

And since made *Latin* by S. Perkins,
late School-master of *Christ-Church-
Hospital*.

Fitted for the Use of Schools.

Eccles. 12. 9. *The Preacher was wise, he taught the People Knowledge; yea, he gave good heed, and sought out, and set in order many Proverbs.*

1 Kings 4. 30, 31, 32. *And Solomons Wisdom excelled the wisdom of all the Children of the East, &c. For he was wiser than all the Men, &c. And he spake three thousand Proverbs, &c.*

Prov. 4. 7. *Wisdom is the principal thing, therefore get Wisdom; and with all thy gettings, get Understanding.*

L O N D O N,

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TO THE
READER.

IT is said of Solomon, so much commended for WISDOM *1 Kings 4. 29. &c.* That God gave him Wisdom and Understanding exceeding much, and largeness of heart, even as the sand that is on the Sea-Shore. And that his Wisdom excelled the Wisdom of the Children of the East-Country, and all the Wisdom of Egypt. And, that he was wiser than all men, &c. And, that his fame was in all Nations round about: Which admirable Wisdom of his seemed chiefly to consist in his Proverbs; Who spake, as *Vers. 32.* three thousand Proverbs; compared with *Eccl. 12. 9.* The Preacher was Wise, he still taught the People knowledge; yea, he gave good heed, and sought out and set in order many Proverbs.

To the Reader.

i. *The Nature of a Proverb.*

For the nature of them in general. They are short, wise Sentences, containing much in a little. The *Hebrew*

(a) שִׁשְׁלֵי
similitudo,
parabola,
proverbium,
sententia:
citè gravi-
terque dicta
& paucis
concinnata.
Bux. Lex.

(b) παροι-
μια,
Proverbium,
Adagium,
Ep. 222.
Parabola,
Joh. 16. 6.
παροιμια.

1. Comparatio allegorica & enigmatica, Mat. 13. 13. 2. Obscura sententia, Mat. 13. 13. 3. Exemplar seu Typus, Heb. 9. 9. 4. Adagium, Luk. 4. 23. 5. Similitudo. Heb. 11. 11. *Paf. Lex.*

word שִׁשְׁלֵי (a) signifies (as *Buxt.*) an excellent Speech, Sentence, Parable, or Similitude, acutely and weightily spoke and comprized in few words. The *Greek* words, (b) παροιμια, vel παροιμια, as *Pafor* renders them, import much the same, viz. short Sentences, sometimes comparatively delivered, called by *Greek* Writers, Ἀξιόματᾶ, *Axioms*, or worthy sayings; and by the *Latins* *Adagia*, *Adagies*, short Sen-

tences.

To the Reader.

tences. In the Scripture sometimes called, *The sayings of the Ancients*, 1 Sam. 24. 13. because delivered by the Wise Ancient Fathers or Elders, and therefore *Prov.* 1. 6. called, *The words of the Wise*; and sometimes, *The sayings of old*, 2 Sam. 20. 18. *Psal.* 78. 2. because the approbation and consent of Ages went to make them the usage of a Nation, being brought by Custom and Tradition to every mouth.

2. The Use of a Proverb.

Proverbs we find are variously laid down and used in Scripture, sometimes by way of *Comparison* or *Similitude*, which doth greatly illustrate, as ^{i. Comparatively.} *Prov.* 26. 9. *As a Thorn goeth up into the hand of a Drunkard, so is a Parable in the mouth of Fools.* And vers. 11. *As a Dog returneth to his vomit; so a Fool returneth to his folly.* Ver. 14. *As a Door turneth upon his Hinges, so doth the slothful man upon his Bed.* Be wise as Serpents, and harmless as Doves, *Mat.* 10. 16.

To the Reader.

*The difference be-
twixt a
Proverb
and a Pa-
rable.*

And the only difference be-
twixt this sort of Proverbs and
Parables is, That one is a large
similitude, the other a short one.

A Parable is a long Proverb, and
a Proverb a short Parable; being in Scrip-
ture therefore called both by one name,
sometimes the Parable called Proverb, and
the Proverb called Parable, *Mat. 15. 15.*

Our Saviour delighted so much in this
kind of speaking, that he is said not to have
spoke without them, *Mat. 13. 34.*

*2. Ob-
scurely.*

Sometimes in an obscure or
ænigmatick way of speaking, and
therefore called, *Prov. 1. 6. The
words of the wise, and their dark sayings.*
And *Psal. 87. 2. Dark sayings of old;* which
our Saviour therefore usually explained, as
not being understood many times by his
Auditors, as *John 10. 6. Mat. 15. 11, -- 15,
16, 17. ver. Mar. 13. 11.* And therefore
it is said to him upon his explanation, *John
16. 26. Now speakest thou plainly, and
speakest no Proverb,* opposing plain speak-
ing to Proverbial or Parabolical.

Some-

To the Reader.

Sometimes again in a plain familiar stile, easie to be understood ^{3. Plainly.} of all; containing short, pithy, sententious Doctrines, either for instruction, exhortation, admonition or reproof: And of this kind are most of Solomon's, and indeed most we meet with in the Scriptures: as such as these: *The fear of the Lord is the beginning of Wisdom. Above all gettings, get Understanding. Fools make a mock of Sin. Man lives not by bread alone. Evil communication corrupts good manners, &c.*

3. The End of a Proverb.

The end of a Proverb is for information of the mind, and reformation of the manners; and best exprest by Solomon himself, in his own words, Prov. 1. 2, 3. *To know Wisdom and Instruction; to perceive the words of Understanding; to receive the Instruction of Wisdom, Justice, Judgment and Equity.* And this Universally to all sorts, degrees, age and sexes, young and old, poor and rich, learned and unlearned, foolish and wise; therefore vers. 45. *To give*

To the Reader.

Subtility to the simple; to the young man, knowledge and discretion; to the wise and understanding, increase of learning, and the attaining to wise Counsels; to the understanding of a Proverb, or an eloquent Speech, (as the Margent) the words of the Wise, and their dark Sayings. It is said, the Wisdom of the Ancient Grecians, that Wise and Understanding Nation, consisted much in their *Proverbs*; and to this day they are accounted the best evidence of the Wisdom of a Nation, whereof Collections are generally made, and Records usually kept.

4. *The Order of Solomon's Proverbs.*

As for the Order of *Solomon's Proverbs*, they are without any methodical contexture, or near dependance upon each other, which makes them the more abstruse, and difficult to the Reader; are therefore, for better help of Memory, brought into this method and order, being Alphabetically collected out of the *Proverbs* and *Ecclesiastes*; and though designed only for private use, is here tendered to the publick, as profitable

To the Reader.

fitable for all ; but especially recommended to the wise improvement of Judicious School-masters, by whose ingenuity, these excellent Adagies, and worthy sayings, so full of Wisdom and Knowledge, so expressly leading to every duty, both to God, our selves and Neighbours, and of such Universal concern, may by Gods blessing be improved in School-learning, to instil such excellent Principles as may not only leave divine impressions upon the minds of their youth, but most admirably direct to every moral accomplishment, containing not only the true wisdom, (teaching the fear of the Lord) but all other necessary learning, as well *Ethicks*, viz. matters pertaining to moral vertues, as Prudence, Justice, Temperance, &c. As *Oeconomicks*, viz. matters of Domestick or Family concerns, relating to the duties of Husbands, Wives, Parents, Children, Masters and Servants. And *Politicks* also, relating to Government, and matters of State : so that *Plato*, *Aristotle*, *Cicero*, &c. and other Heathenish School-Authors, are not to be named with *Solo-*

mon,

To the Reader.

mon, who so instructs to every good word and work; the *Proverbs* indeed being what is said of the Scriptures, *2 Tim. 3. 16. Profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, &c.* Therefore, as *Solomon* himself advises, *Train up a Child in the way he should go, and when he is old he will not depart from it, Prov. 22. 6.*

If any advantage be reaped hereby to you or yours, let God have the Glory, and the unworthy Instrument the benefit of your Prayers, who is desirous in every capacity faithfully to his utmost,

To serve You

and his Generation,

whilst, *H. D.*

Of Wisdom.

THE great Jehovah, who inhabits light,
Appear'd to Solomon in a dream by night,
And said, Ask now what I shall give to thee?
Suppose now (Mortals) this same question be
Propos'd to you, Let's hear, what would you say?
And how would you dispose your choice, I pray?
Give me (saith one) in Riches to abound:
Give me (saith t'other) Honour and Renown.
But what saith Solomon? O Lord impart
To me a wise and understanding heart.
Wise was thy choice, wise Solomon, to which
God therefore added to be Great and Rich.
The wisest Lord did know, that only he
Could rightly use both Wealth and Dignity,
Who steer'd his course by wisdoms sage advice;
Here's the true Honour, here's the Pearl of price.
For what's a Fool, that is with riches grac'd,
A Swine, in whose seal snout a Gem is plac'd.
Or what's a Fool, on whom honour doth wait?
A long ear'd-Ass sitting in Chair of State.
The Miser is a Fool, and so is he
That spends his wealth in prodigality:
Whom, if they went to Wisdom, she would show
A fair and middle path wherein to go.

And.

Of Wisdom.

*And art thou great? be not a fool, for thus
Thou'lt make thy folly more conspicuous.
Acquaint thy self with Wisdom, wait upon her,
And she will add true glory to thine honour.
By her Kings reign, and Princes do decree
By her advice, Justice and Equity.
A fool that is in honour doth but show
Himself to be a fool in Folio.
Mayn't Rehoboam justly stiled be,
A famous fool, a fool in high degree?
Whom Israels ten Tribes forsook because
He wilfully forsook grave Wisdoms Laws;
While he th' advice of Seniors refus'd,
And the rash counsel of the Young Men us'd?
Justly might Wisdom then preferred be
By Solomon, 'bove wealth and dignity:
With him she above all, the Conquest won,
Wisdom was justified by her Son:
Into whose breasts she did a flame inspire,
Which will last longer than the Vestal fire;
A sacred flame it is, which ne're will die,
But ev'n now burns for us to warm us by:
A flame that gives not only heat, but light,
Not only warms the heart, but guides the sight:
O Peerless Wisdom! teach us how to prize thee,
That wealth nor honour may not equalize thee;
Without thee they are worse than nothing; Thou
Art without them both wealth and honour too.
That we may know thy worth, let's search and see,
From whence thou dost derive thy Pedegree.*

Though

Of Wisdom.

Though equal honour be not to thee given,
Yet thou'rt the off-spring of the King of Heaven,
Wisdom doth shine in all his works, which he
Grants man sometimes through Wisdoms glass to see.
View now and read, Natures great Volume, look;
Wisdom's in every leaf of Natures Book.

Behold how she hath knit the whole Creation
In a most glorious link to admiration.

They're happy who with Contemplations eye
The hidden secrets of her glory spie.

O foolish man, that didst not know her price,
But didst forsake her, and so Paradise :

Whose mind the mists of Ignorance now cloud;
While she in Heaven doth her glory shroud.

Yet God (whom goodness doth delight) hath given
A Palace to her here beneath the Heaven ;

That man (who did despise her glory) might
In darkness see his folly by her light ;

A light, O blessed light, that shews the way,
From which blind man hath so long gone astray,

But where doth Wisdoms Palace stand, you'l say ?
For this therefore, listen a while (I pray)

T' a Pilgrim, who hath wandred about,
And sought to find this famous Palace out.

I went not far, when lo ! I did espie,

Far off, a Fabrick, beauteous to my eye,

In a fair Prospect : I approacht therefore,

And saw men crown'd with Laurel at the door ;

They call'd them Poets : who, when as they knew

I sought for Wisdoms Palace, all the crew

Of Wisdom.

Cry'd out, Pray enter, and it will appear,
That Wisdom (whom you seek for) dwelleth
I entred then, and saw at my ingress, (here.
Rooms garnish'd to the life, I must confess;
What Carvers art, or Painters skill could doe,
Was represented there unto my view.
But where's the Room where Wisdom doth abide,
Wherein she doth her beams of glory hide?
She's in that Room, (said they) so in I came;
Loe 'twas a Strumpet there, Fancy by Name,
Whose whole Attire was very gay and spruce,
Yet very wanton, and her gestures loose;
Yet these same foolish Poets fell before her,
And, as a Goddess, did they all adore her.
Farewel (said I) for yet it don't appear,
That Wisdom (whom I seek for) dwelleth here.
So on I went my journey, till my host,
Had brought me to a certain place at last,
In which I saw men arguing together,
Who asked me, What 'twas that brought me thither?
To seek for Wisdom, I reply'd: but they
(Men called them Philosophers) did say,
Enter this Palace, and it will appear,
That Wisdom (whom you seek for) dwelleth
I entered in, the Rooms did shine with Gold, (here.
And were all very glorious to behold:
But yet although 'twas Gold unto my view.
I fear the Gold was counterfeit, not true.
And here and there were plac'd in divers stations.
Both grave advices, and fine speculations,
I could

Of Wisdom.

I could not see distinctly ; for my sight
Was only guided by the Candle light:
Of nature. — But where's Wisdom? O repair
(Replied they) to that Chamber, for she's there.
Yea, this is she, said I ; but coming nigh,
I could no signs of life or motion spie ;
But saw she was an Image made by Art,
Assimilating Wisdom in each part.
O then, thought I, true Wisdom life hath got,
And is from God above, but this is not.
Farewell (said I) for yet it don't appear,
That Wisdom (whom I seek for) dwelleth here.
So I departed thence with speedy feet,
When as I found that was not Wisdoms Seat.
And in my progress, I at last did see,
Some persons wearing Wisdoms Livery.
Grace in their hearts : Then I enquiry made
Where Wisdoms Palace was : They straightway said,
" Enter these Scriptures, and it will appear,
" That Wisdom (whom you seek for) dwelleth here.
" Whose glory (it's so great) tongue can't express,
" When you have entred, you will say no less.
" She's glorious within, enlightned eyes
" Do see such beauties which they can't but prize
" She hath one Room all bung with Pearls (you'l see)
" King Sol'mons Proverbs full of dignity.
" She teaches how to manage every state
" In which you fall ; she'l teach to moderate
" Prosperity ; she'l make affliction bright ;
" She is a cloud by day, and flame by night ;
" She'l

Of Wisdom.

"She'l shew you secret joys, true comforts, and
"E'relasting pleasures, ev'n at Gods right hand.
Ob ! now I have found her Palace, let me wait,
Till Wisdom shall be pleas'd to ope her Gate.

S. P.

Of a Proverb.

WHo searches oft in small things worth descrites,
A pearl is small, and yet of a great price :
A Proverb is a Pearl then, rich, though small,
But Scriptural most precious is of all.
King Solomon hath left Posterity,
A rich and everlasting Legacy ;
A Cabinet of Pearls, which all may take,
Nor shall they yet their fellows poorer make :
You may perhaps be owner of't, and yet
I also may enjoy the Cabinet.
Who will not then this Cab'net prize and keep ?
They're precious Pearls, although they're in a heap.
You'l say, perhaps, they're mixt together ; — Well,
Loe here, each Jewel hath its proper Cell,
And as your use requires, you may repair
To such a Cell, and have a Jewel there.

S. P.

B

Solomon's Proverbs,
ALPHABETICALLY

Collected for help of Memory.

Adversity.

1. **I**F thou faint in the day of *Adversity*, thy strength is but small, *Chap. 24. 10.*
2. A Friend loveth at all times, and a Brother is born for *Adversity*, *17. 17.*
3. In the day of Prosperity be joyful ; but in the day of *Adversity* consider. *Eccles. 7. 14.*

Adultery.

1. Whoſo committeth *Adultery* with a Woman, lacketh understanding : he that doth it deſtroyeth his own Soul, *6. 32.*
2. Such is the way of an *Adulterous* Woman, ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs, *30. 20.*

3. For

Proverbia Salomonis,
ALPHABETICE
Collecta Memoriae gratiâ.

Adversity.

1. **S**I tu deficio in tempus angustia, tuus
virtus sum angustus, *Chap. 24. 10.*
2. Amicus diligo omnis tempus, &
frater nascor in angustia, *17. 17.*
3. In tempus bonum lætor ; autem in tem-
pus malum considero, *Eccles. 7. 14.*

Adultery.

1. Quisquis perpetro Adulterium cum Mu-
lier, careo intelligentia : qui facio iste, perdo a-
nima suus, *6. 32.*
2. Is sum via scortans Mulier : comedo, & ab-
stergo suus os & dico : operor nullus iniquitas,
30. 20.

A

3. For by means of a whorish woman, a man is brought to a piece of bread; and the *Adulterers* will hunt for the precious life, 6. 26.

Affliction.

1. All the days of the *Afflicted* are evil; but he that is of a merry heart, hath a continual feast, 15. 15.

Anger.

1. The discretion of a man deferreth his *anger*; and it is his glory to pass over transgression, 19. 11.

2. He that is slow to *anger*, is better than the Mighty, 16. 32.

3. Make no friendship with an *angry* man; and with a furious man thou shalt not go, lest thou learn his way, 22. 24.

4. An *angry* man stirreth up strife; and a furious man aboundeth in transgression, 29. 22.

5. He that is soon *angry* dealeth foolishly; and a man of wicked devices is hated, 14. 17.

6. Be not hasty in spirit to be *angry*, for *Anger* resteth in the bosom of fools, *Eccles.* 7. 9.

Answer.

1. A man hath joy by the *answer* of his mouth; and a word spoken in due season, how good is it, 15. 23.

2. The

A

3. Nam propter scortans mulier homo deduco ad frustum panis; & adultera venor pretiosus vita, 6. 26.

Affliction.

1. Omnis dies afflictus sum malus, sed qui sum lætus animus, habeo continuus convivium, 15. 15.

Anger.

1. Intellectus homo defero suus ira, & sum ornamentum is prætereo defectio, 19. 11.

2. Qui sum tardus ad ira, sum melior robustus, 16. 32.

3. Exerceo nullus amicitia cum iracundus, & cum furibundus non congregior, ne disco iter is, 22. 24.

4. Iracundus excito contentio, & furibundus abundo defectio, 29. 22.

5. Qui sum cito iratus, facio stulte: Et homo cogitatio fraudulentus sum odium, 14. 17.

6. Ne perturbor in spiritus ut indignor, nam indignatio conquiesco in sinus stultus, Eccles. 7. 9.

Answer.

1. Homo habeo lætitia ex sermo os, & verbum prolatus debitus tempus quam bonus sum, 15. 23.

A B

2. The heart of the righteous studieth to *answer* ; but the mouth of the wicked poureth out evil things, 15. 28.

3. Every man shall kiss his lips that giveth a right *answer* , 24. 26.

4. A soft *answer* turneth away wrath ; but grievous words stir up anger, 15. 1.

5. *Answer* not a fool according to his folly , lest thou be like unto him, 26. 4.

6. *Answer* a fool according to his folly, lest he be wise in his own conceit, 26. 5.

7. He that *answereth* a matter before he hear-eth it, it is folly and shame to him, 18. 13.

8. The preparation of the heart, and *answer* of the tongue, is from the Lord, 16. 1.

Babler.

1. A Serpent will bite without enchantment and a *Babler* is no better, *Eccles*, 10. 11.

Backslider.

1. The *Backslider* in heart shall be filled with his own ways ; and a good man shall be satisfied from himself, 14. 14.

Blessing.

1. The *Blessing* of the Lord maketh rich, and he addeth no sorrow with it, 10. 22.

2. *Blessings*

A B

2. Animus iustus meditor ad respondeo; autem os improbus eructo malus, 15. 28.

3. Unusquisque osculor labium is, qui reddo rectus responsum, 24. 26.

4. Mollis responsio avertit exardescencia; autem verbum molestus excito ira, 15. 1.

5. Ne respondeo stolidus secundum stultitia is, ne tu sum similis ille, 26. 4.

6. Respondeo stolidus secundum stultitia is, ne sum sapiens in oculus suis, 26. 5.

7. Qui respondeo aliquis priusquam audio, sum stultitia & ignominia is, 18. 13.

8. Preparatio cor, & responsio lingua, sum à Dominus, 16. 1.

Babler.

1. Serpens mordeo sine incantatio, nec garululus sum melior, *Eccles.* 10. 11.

Backslider.

1. Tergiversator in animus fatio suus via, & vir bonus fatio à sui ipsius, 14. 14.

Blessing.

1. Benedictio Jehova dito neque addo molestia cum sui, 10. 22.

B C

3. *Blessings* are upon the head of the Just ; but violence covereth the mouth of the wicked, 10. 6.

Blood-thirsty.

1. The *Blood-thirsty* hate the Upright ; but the Just seek his Soul, 29. 10.

Brother.

1. A *Brother* offended is harder to be won than a strong City ; and their contentions are like bars of a Castle, 18. 19.

2. Go not into thy *Brother's* house in the day of thy calamity : better is a Neighbour that is near, than a *Brother* that is far off, 27. 10.

Cause.

2. He that is first in his own *Cause* seemeth just ; but his Neighbour cometh and searcheth him, 18. 17.

2. Debate thy *Cause* with thy Neighbour himself, and discover not a secret to another, 25. 9.

3. Open thy mouth for the Dumb in the *Cause* of all such as are appointed for destruction, 31. 8.

Chasten.

1. Despise not the *Chastening* of the Lord, neither be weary of his correction, 3. 11.

2. *Chasten* thy Son whilst there is hope, and let not thy Soul spare for his crying, 19. 18.

3. He

B C

2. Benedictio adsum caput justus, at violentia obtego os impius, 10. 6.

Blood-thirsty.

1. Homo sanguinarius odi integer: autem re-ctus quæro anima is, 29. 10.

Brother.

1. Frater provocatus sum difficilior vinco urbs munitus; & contentio hic sum ut vectis arx, 18. 19.

2. Ne ingredior domus frater tempus calamitas: Melior sum vicinus propinquus frater longinquus, 27. 10.

Cause.

1. Qui sum primus in lis suis videor justus; autem proximus is advenio & pervenigo is, 18. 17.

2. Ago causa suis cum proximus suis ipse: sed ne retego arcanum alter, 25. 9.

3. Aperio os tuus pro mutus in causa omnis qui trado excidium, 31. 8.

Chasten.

1. Ne sperno eruditio Jehovah, neq; tædet tu correctio is, 3. 11.

2. Castigo filius tuus dum sum spes, nec animus tuus condono propter clamor ipse, 19. 18.

3. Qui

C

3. He that spareth his Rod, hateth his Son: but he that loveth him, *chastneth* him betimes, 13. 24.

Child.

1. Even a *Child* is known by his doing, whether his work be pure, and whether it be right, 20. 11.

2. Foolishness is bound in the heart of a *Child*; but the Rod of Correction shall drive it far from him, 22. 15.

3. Withhold not Correction from thy *Child*; for if thou beatest him with the Rod, he shall not die, 23. 13.

4. A *Child* left to himself, bringeth his Mother to shame, 29. 15.

5. The Father of the Righteous shall greatly rejoyce; and he that begetteth a wise *Child*, shall have joy of him, 23. 24.

6. Better is a poor and a wise *Child*, than an old and foolish King, who will no more be admonished, *Eccles.* 4. 13.

7. There is that hath neither *Child* nor Brother yet hath no end of his labour, nor is his eye satisfied with riches; neither, saith he, For whom do I labour and bereave my Soul of good? *Eccles.* 4. 8.

8. *Childrens children* are the crown of old men; and the glory of *Children* are their Fathers, 17. 6.

3. Qui cohibeo virga suus odi filius suus; autem amo is castigo ille tempestivè, 13. 24.

Child.

1. Unusquisq; puer congnoſco actio suus an opus is sum purus, & an sum rectus, 20. 11.

2. Stultitia alligo animus puer; autem virga eruditio amoveo is procul ab ipse, 22. 15.

3. Ne subſtraho correctio à puer tuus, enim si percutio is virga non morior, 23. 13.

4. At puer permiſſus fui pudeſacio mater suus, 29. 15.

5. Pater Justus valde exulto, & qui gigno sapiens puer lætor deis, 23. 24.

6. Melior sum indigus sapiens puer, ſenex ſtolidus Rex, qui volo non amplius admoneo, *Eccles. 4. 13.*

7. Sum qui habeo nec filius nec frater, nec tamen sum finis labor, nec oculus is ſatio divitiæ, nec dico, Qui ego laboro & deſtituo anima meus bonum, *Eccles. 4. 8.*

8. Filius filius sum corona ſenex, & ornamentum filius sum pater ipse, 17. 6.

9. Siquis

C

9. If a man beget an hundred *Children*, and live many years, and his Soul be not filled with good, and also have no burial; an untimely birth is better than he, *Eccles.* 6. 3.

10. Train up a *Child* in the way he should go, and when he is old he will not depart from it, 22. 6.

I considered all the living which walk under the Sun, with the second *Child* that shall stand up in his stead, *Eccles.* 4. 15.

City.

1. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the *City*, *Eccles.* 10. 15.

Cord.

1. A threefold *Cord* is not easily broken, *Eccles.* 4. 12.

Crooked.

1. That which is *Crooked*, cannot be made straight; and that which is wanting cannot be numbred, *Eccles.* 1. 15.

Con=

C

9. Siquis gigno liberi centenſ, & vivo multus annus, adeo ut dies annus is ſum multus, & anima is non ſatio bonum, & nec ſum ſepultura is, dico abortivus ſum melior ille, *Eccles. 6. 3.*

10. Inſtruo Puer in via, qui oportet eo; & cum ſeneſco, non recedo ab is, *22. 6.*

11. Video omnis vivens qui ambulo ſub Sol cum ſecundus Puer, qui ito locus is, *Eccles. 4. 15.*

City.

1. Labor ſtolidus fatigo quiſque ipſe, quoniam neſcio eo in civitas, *Eccles. 10. 15.*

Cord.

1. Triplicatus filum non cito abrumpor, *Eccles. 4. 12.*

Crooked.

1. Qui ſum perversus, non poſſum corrigor; & qui deficio non poſſum numeror, *Eccles. 1. 15.*

Con=

C

Confidence.

1. *Confidence* in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joynt, 25. 19.

2. A wise man feareth and departeth from evil : but the fool rageth and is *Confident*, 14. 16.

Commandment.

1. Whoso despiseth the Word, shall be destroyed ; but he that feareth the *Commandment*, shall be rewarded, 13. 13.

2. He that keepeth the *Commandment*, keepeth his own Soul : but he that despiseth his ways, shall die, 19. 16.

3. The wise in heart will receive *Commandments*, but a prating fool shall fall, 10. 8.

Comely.

1. There be three things that go well, yea four are *comely* in going ; A Lion, which is the strongest among beasts, and turneth not away for any ; a Grey-hound, and an He-Goat ; also a King, against whom there is no rising up, 30. 29, 30.

Contentious.

1. As coals are to burning coals, and wood to fire, so is a *Contentious* man to kindle strife, 26. 12.

Corn.

C

Confidence.

1. Fiducia in perfidus dies angustia, sum ut fractus dens, & pes luxatus, 25. 19.
2. Sapiens timeo & recedo à malum; vero stolidus excandesco & sum securus, 14. 16.

Commandment.

1. Quisquis contemno Verbum, corrumpo; autem qui revereor Præceptum, rependo, 13. 13.
2. Qui observo Præceptum servo anima suus; autem qui sperno suus via morior, 19. 16.
3. Sapiens animus accipio preceptum, sed loquax stultus cado, 10. 8.

Comely.

1. Sum tres qui procedo bene, imo quatuor sum decorus in ambulo, Leo qui sum robustissimus inter bestia, nec retrogredior metus quicquam; Vertagus & Caper etiam; & Rex in qui sum nullus insurrectio, 30. 29, 30.

Contentious.

1. Ut carbo sum ad pruna & lignum ad ignis, ita sum contentiosus vir ad accendo his, 26. 21.

Corn.

C

Corn.

1. He which withholdeth *Corn*, the people shall curse him ; but the blessing shall be upon the head of him that selleth it, 11. 26.

Correct.

2. *Correct* thy Son, and he shall give thee rest: yea he shall give delight unto thy Soul, 29. 10.

2. *Correction* is grievous to him that forsaketh the way; and he that hateth reproof shall die, 15. 19.

3. A Servant will not be corrected by words: for though he understand, he will not answer. 29. 19.

Counsel.

1. Where no *Counsel* is, the People fall: but in the multitude of *Counsellors* there is safety, 11. 14.

2. Hear *Counsel*, and receive instruction, that thou mayest be wise in thy latter end, 19. 20.

3. Without *Counsel* Purposes are disappointed: but in the multitude of *Counsellors* they are established, 15. 22.

4. Every purpose is established by *Counsel*, and with good advice make war, 20. 18.

5. *Counsel* in the heart of a man, is like deep water; but a man of understanding will draw it out, 20. 5.

6. There are many devices in a mans heart: but the *Counsel* of the Lord that shall stand, 19. 21.

7. Oint-

C

Corn.

1. Qui retineo triticum populus execro ille
autem benedictio incumbo caput vendens ille
II. 26.

Correct.

1. Castigo tuus filius & afferro quies tu, imo
do deliciae tuus anima, 29. 17.
2. Correctio sum gravis derelinquens iter, &
qui odi correptio morior, 15. 10.
3. Servus non castigo verbum, enim quamvis
intelligo non respondeo, 29. 19.

Counsel.

1. Ubi nullus consilium sum populus cornu,
autem in amplitudo consiliarius sum salus, 1. 14.
2. Ausculto consilium, & accipio eruditio ut
sapio in dies tuus ultimus, 19. 20.
3. Sine consilium cogitatio fio irritus, at in
amplitudo consiliarius stabilio, 15. 22.
4. Unusquisque; propositum confirmo consi-
lium, & prudens consilium gero bellum, 26. 18.
5. Consilium in animus vir sum similis profun-
dus aqua, acramen vir intelligens haurio ille,
29. 5.
6. Insum multus cogitatio animus homo, sed
consilium Jehova ipse sto, 19. 21.

C D

7. Ointment and perfume rejoyce the heart: so doth the sweetness of a mans friend by hearty counsel, 27. 9.

8. The thoughts of the righteous are right, but the counsels of the wicked are deceitful, 12. 5.

9. Deceit is in the hearts of them that imagine evil: but to the counsellors of peace is joy, 12. 20.

Cover.

1. He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth very friends, 17. 9.

2. He that covereth his sins, shall not prosper; but he who confesseth and forsaketh, shall find mercy, 28. 13.

Curse.

1. The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just, 3. 33.

2. As the Bird by wandering, as the Swallow by flying; so the Curse causeless shall not come, 26. 2.

3. He that giveth to the poor shall not lack, but he that hideth his eyes, shall have many curses, 28. 27.

Deceit.

1. Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel, 20. 17.

2. He that hateth, dissembleth with his lips, and layeth up deceit within him, 26. 24.

3. Whose

C D

7. Unguentum & suffragus lætifico cor; ita dulcedo amicus suus cordatus consilium; 27. 9.

8. Cogitatio Justus sum Justus, at consilium improbus sum dolosus, 12. 5.

9. Dolus sum in cor fabricans malum, Tamen consiliarius pax sum lætitia, 12. 20.

Cover.

1. Qui tego defectio quæro dilectio, verò qui renovo res disjungo etiam amicus, 17. 9.

2. Qui tego suus defectio non prosperor, verò qui fateor & derelinquo invenio misericordia 28. 13.

Curse.

1. Execratio Jehova incumbo domus improbus, at benedico habitaculum justus, 3. 33.

2. Ut avicula erro, ut Hirundo volito; ita maledictio immeritus non advenio, 26. 2.

3. Qui do pauper non egeo, verò qui occulto oculus suus sum is multus maledictio, 28. 27.

Deceit.

1. Cibus falsitas sum suavis vir, sed postea os is impleo scrupus, 20. 17.

2. Qui odi, simulo suus labium & repono dolus in medium sui, 26. 26.

D

3. whose hatred is covered by *deceit*, his wickedness shall be shewed before the whole congregation, 26. 26.

4. Faithful are the wounds of a Friend ; but the kisses of an Enemy are *deceitful*, 27. 6.

5. The poor and *deceitful* man meet together : the Lord lighteth both their eyes, 29. 13.

Desire.

1. The *desire* accomplished is sweet to the soul ; but it is abomination to fools to depart from evil, 13. 19.

2. The *desire* of a man is his kindness : and a poor man is better than a liar, 19. 22.

Despised.

1. A man shall be commended according to his wisdom : but he that is of a perverse heart shall be *despised*, 12. 8.

2. He that is *despised*, and hath a servant, is better than he that honoureth himself and lacketh bread, 12. 9.

Destruction.

1. Before *destruction* the heart of man is haughty ; and before honor is humility, 18. 12.

2. Pride goeth before *destruction*, and a haughty spirit before a fall, 16. 18.

3. Hell and *destruction* are never full ; so the eyes of a man are never satisfied, 27. 20.

Dili-

D

3. Qui odium tego deceptio, malitia is revelo coram totus congregatio, 26. 26.

4. Fidelis sum vulnus amicus, verò osculum osor sum dolosus, 27. 6.

5. Pauper & dolosus homo occurro unà, Jehova illumino oculus ambo, 29. 13.

Desire.

1. Desiderium effectus sum suavis anima, at sum abominatio stolidus recedo à malum, 13. 19.

2. Desiderium homo sum is benignitas: & pauper sum melior mendax, 19, 22.

Despised.

1. Vir laudo pro ratio suus intellectus; sed qui sum perversus animus contemno, 12. 8.

2. Qui contemno & habeo servus, sum melior is qui extollo sui, & deficior cibus, 12. 9.

Destruction.

1. Ante confractio animus humanus extollo, & ante honor sum abjectio, 18. 12.

2. Superbia ante eo confractio, & spiritus elatus ante lapsus, 16. 18.

3. Sepulchrum & perditio nunquam ratio; ita oculus homo nunquam ratio, 27. 20.

D

Diligent.

1. the hand of the *diligent* shall bear rule, but the slothful shall be under tribute, 12. 24.

2. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich, 10. 4.

3. The slothful man roastereth not what he took in hunting; but the substance of a *diligent* man is precious, 12. 27.

4. The soul of the sluggard desireth and hath nothing: but the soul of the *diligent* shall be made fat, 13. 4.

5. The thoughts of the *diligent* tend only to plenteousness: but of every one that is hasty, only to want, 21. 5.

6. Seest thou a man *diligent* in his business, he shall stand before kings, he shall not stand before mean men, 22. 29.

7. He that *diligently* seeketh good, procureth favour: but he that seeketh mischief, it shall come to him, 11. 27.

Dreams.

1. In the multitude of *Dreams* & many words, there are also divers vanities, *Eccles.* 5. 7.

2. A *Dream* cometh through multitude of business: and a fools voice is known by multitude of words, *Eccles.* 5. 3.

Ear=

D

Diligent.

1. Manus sedulus dominor, autem ignavus sum tributarius, 12. 24.

2. Fio pauper qui ago ignavus manus, autem manus sedulus dito, 10. 4.

3. Ignavus aslo non qui capio venor; autem substantia sedulus sum pretiosus, 12. 27.

4. Anima piger desidero & habeo nihil: vero anima sedulus efficio pinguis, 13. 4.

5. Cogitatio sedulus tendo tantum ad copia; autem omnis præceptum tantum ad egestas, 21. 5.

6. Videone vir diligens in suis opus? confisto ante Rex, non confisto ante obscurus, 22. 29.

7. Qui studiosè quæro bonum conquiro benevolentia; verò qui quæro malum evenio ipse, 11. 27.

Dreams.

1. In multitudo Somnium & multus verbum, infum etiam varius vanitas, Eccl. 5. 7.

2. Somnium prodor multus occupatio, & vox stolidus cognosco multitudo verbum, Eccl. 5. 3.

E

Ear.

1. The heart of the prudent getteth knowledg, and the *Ear* of the wise seeketh knowledg, 18. 15.

2. The hearing *Ear*, and the seeing eye, the Lord hath made them both, 20. 12.

3. He that turneth away his *Ear* from hearing the Law; even his prayer shall be an abomination, 28. 9.

Eat.

1. *Eat* thou not the bread of him that hath an evileye: neither desire thou his dainty meats, 23. 6.

Earth.

1. The profit of the *Earth* is for all, the king himself is served by the field, *Eccl.* 5. 9.

Enemy.

1. Rejoyce not when thine *Enemy* falleth; let not thine heart be glad when he stumbleth, 24. 17.

2. If thine *Enemy* be hungry, give him bread to eat; and if he be thirsty, give him water to drink, 25. 21.

Envy.

1. *Envy* thou not the Oppressor, and choose none of his ways, 3. 31.

2. Let not thy heart *envy* sinners: but be thou in the fear of the Lord all the day long, 23. 17.

3. A

E

Ear.

1. Animus prudens possideo scientia, & auris sapiens quæro scientia, 18. 15.

2. Audiens auris & videns oculus, Jehova facio æquè uterque, 20. 12.

3. Qui avertō suus auris ab audio Lex, etiam oratio is sum abominatio, 28. 9.

Eat.

1. Vescor tu ne cibus is qui sum malignus oculus; neq; desidero cupediæ ille, 23. 6.

Earth.

1. Emolumentum Terra sum pro omnis, Rex ipse servio de ager, *Eccl.* 5. 9.

Enemy.

1. Lætor ne quum tuus inimicus cado, ne animus tuus exulto quum corruo, 24. 17.

2. Si tuus osor esurio do ille panis ut edo, & si sitio do is aqua ut bibo, 25. 21.

Envy.

1. Invideo tu ne violentus, & eligo nullus via is, 3. 31.

2. Ne animus tuus æmulor peccator; sum in reverentia Jehova totus dies, 23. 17.

3. Sanus

E

3. A sound heart is the life of the flesh : but *Envy* is rottenness of the bones, 14. 30.

4. Wrath is cruel, and anger is outrageous, but who is able to stand before *Envy*? 27. 4.

Evil.

1 The *Evil* bow before the good, and the wicked at the gates of the Righteous, 14. 19.

2. *Evil* men understand not judgment; but they that seek the Lord, understand all things, 28. 5.

3. In the transgression of an *evil* man there is a snare, but the righteous doth sing & rejoyce, 29. 6.

4. Do not they err that devise *evil*? but mercy and truth shall be on them that devise good, 14. 22.

5. Who so rewardeth *evil* for good, *evil* shall not depart from his house, 17. 13.

Eye.

1. He that winketh with the *Eye*, causeth sorrow; but a prating fool shall fall, 10. 10.

2. He that hath a bountiful *eye*, shall be blessed; for he giveth of his bread to the poor, 22. 9.

3. The *Eye* that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, 30. 17.

4. All things are filled with labour, man cannot utter it: the *Eye* is not satisfied with seeing, nor the ear with hearing, *Eccl.* 1. 8.

5. The

E

3. Sanus animus sum vita caro; vero invidentia sum putredo os, 14. 30.

4. Excandescencia sum crudelis, & ira sum infans, at quis possum consisto coram invidentia, 27. 4.

Ebil.

1. Malus incurvo sui coram bonus, & improbus ad porta iustus, 14. 19.

2. Malus homo animadverto non jus; autem quærens Jehova animadverto omnis, 28. 5.

3. Defectio vir malus in sum tendicula; autem iustus canto & lætor, 29. 6.

4. Nonne ille erro qui fabrico malum; verò benignitas & fides sum fabricans bonum, 14. 22.

5. Quisquis reddo malum pro bonum, malum non recedo a domus ille, 17. 13.

Eye.

1. Qui nicto oculus do molestia; at loquax stultus cado, 10. 10.

2. Qui habeo benignus oculus benedico; nam do de panis suus tediis, 22. 9.

3. Oculus qui subfanno Pater, & sperno obedio Mater, Corvus Vallis effodio hic, 30. 17.

4. Singulus res sum plenus labor, quisquam non possum eloquor: Oculus non fatio video, nec auris audio, Eccles. 1. 8.

4. Lumen

E F

5. The light of the *Eyes* rejoyceth the heart, and a good report maketh the bones fat, 15. 30.

6. The *Eyes* of the Lord are in every place, beholding the evil and the good, 15. 3.

7. The *Eyes* of the Lord preserve knowledg, and he overthroweth the words of transgressors, 22. 12.

8. The wise mans *Eyes* are in his head ; but the Fool walketh in darkness, *Eccl.* 2. 14.

9. Better is the sight of the *Eyes*, than the wandering of the desire *Eccl.* 6. 9.

10. Be not wise in thine own *Eyes*: fear the Lord, and depart from evil, 3. 7.

11. The way of a fool is right in his own *Eyes*; but he that hearkneth to counsel, is wise, 12. 15.

12. Every way of man is right in his own *Eyes*; but the Lord pondreth the hearts, 21. 2.

13. There are a generation that are pure in their own *Eyes*, and yet are not washed from their filthiness, 30. 12.

14. Let thine *Eyes* look right on, and let thine *Eye-lids* look straight before thee, 4. 25.

Face.

1. A mans wisdom maketh his *face* to shine, and the boldness of his *face* shall be changed, *Eccl.* 8. 1.

Father.

1. Hearken to the *Father* that begat thee; and despise not thy Mother when she is old, 23. 22.

2. Hear

E F

5. Lumen Oculus lætifico animus, ita auditio bonus pingue facio os, 15. 30.

6. Oculus Jehova sum in omnis locus, specularis malus & bonus, 15. 3.

7. Oculus Jehova custodio scientia; autem perverto verbum perfidiosus, 22. 12.

8. Sapiens Oculus sum in suis caput; autem stolidus ambulo in tenebræ, *Eccl.* 2. 14.

9. Melior sum inspectio Oculus, quam cursus desiderium, *Eccl.* 6. 9.

10. Ne sum sapiens iudicium tuus, revereor Jehova & recedo à malum, 3. 7.

11. Via stultus sum rectus in suis Oculus; at qui ausculto consilium sum sapiens, 12. 15.

12. Unusquisque via homo sum rectus in suis Oculus; sed Jehova perpendo animus, 21. 2.

13. Sum generatio mundus in suis Oculus, attamen non abluo a suis sordes, 30. 12.

14. Tuus Oculus intueor è regione, & tuus palpebra spectro recta coram tu, 4. 25.

Face.

1. Homo sapientia illustro Facies is, & firmitas vultus ille muto, *Eccl.* 8. 1.

Father.

1. Ausculto Pater tuus qui gigno tu, neq; contemno Mater tuus quum senesco, 23. 22.

2. Audio

2. Hear ye Children the instruction of a *Father*, and attend to know understanding, 4. 1.

3. A wise Son maketh a glad *Father*; but a foolish Son is the heaviness of his Mother, 18. 1.

4. He that begetteth a Fool, doth it to his sorrow; and the *Father* of a Fool hath no joy, 17. 21.

5. A wise Son heareth his *Fathers* instruction, when a foolish Son despiseth it: but he that regardeth reproof: is prudent, 13. 1. — 18. 5.

6. A foolish Son is a grief to his *Father*; and bitterness to her that bare him, 17. 25.

7. He that wasteth his *Father*, and chaseth away his Mother, is a Son that causeth shame, and bringeth reproach, 19. 26.

8. A foolish Son is the calamity of his *Father*, 19. 13.

9. Whoso curseth his *Father*, or his Mother, his lamp shall be put out in obscure darkness 20. 20.

10. Whoso robbeth his *Father* or his Mother, and saith, It is no transgression; the same is a companion of a destroyer, 28. 24.

Fear.

1. The *fear* of the Lord prolongeth days: but the years of the wicked shall be shortned, 10. 27.

2. The *fear* of the Lord is a fountain of life, to depart from the snares of death, 14. 27.

3. The *fear* of the Lord is the instruction of wisdom; and before honour is humility, 15. 33.

4 The

E

2. Audio filius eruditio Pater, & attendo ad cognosco prudentia, 4. 1.
3. Sapiens Filius facio lætus Pater, verò stolidus Filius sum mæstitia Mater suus, 10. 1.
4. Qui gigno stolidus, gigno ad mæror suus nec Pater stultus lætor, 17. 21.
5. Sapiens Filius ausculto suus Pater eruditio, dum stultus sperno is; autem qui observo correp-
tio, sum prudens, 13. 1. — 15. 5.
6. Stolidus Filius sum indignatio suus Pater, &
amaritudo suus genitrix, 17. 25.
7. Qui devasto Pater, & fugo Mater, sum
Filius qui pudefacio & infero probrum, 19.
29.
8. Stolidus Filius sum calamitas suus Pater,
16. 13.
9. Qui maledico finis Pater, aut suus Mater;
lucerna is extinguo in tenebræ; 20. 20.
10. Quisquis diripio suus Pater aut suus Ma-
ter; & dico sum nullus defectio; idem sum socius
interfector, 28. 24.

Fear.

1. Reverentia Jehova adjicio dies, verò annus
improbis decurto, 10. 27.
2. Reverentia Jehova sum scarurigo vita, ad
recedo à tendicula mors, 14. 27.
3. Reverentia Jehova sum eruditio sapientia,
& ante honor sum abjectio, 15. 33.
4. Reve-

F

4. The *fear* of the Lord is to hate evil : pride, arrogancy, and the evil way, and the froward mouth do I hate, 8. 13.

5. In the *fear* of the Lord is strong confidence, & his Children shall have a place of refuge, 14. 26.

6. By mercy and truth iniquity is purged ; and by the *fear* of the Lord men depart from evil, 16. 6.

7. Better is a little with the *fear* of the Lord, than great treasure and trouble therewith, 15. 16.

8. The *fear* of the Lord tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil, 19. 23.

9. By humility and the *fear* of the Lord are riches, and honour and life; 22. 4.

10. To *fear* God and keep his commandments, is the whole duty of man, *Eccl.* 12. 13.

11. Though the sinner do evil an hundred times, and his days be prolonged, yet surely I know, it shall go well with them that *fear* God, which *fear* before him, *Eccl.* 8. 12.

12. *Fear* thou the Lord and the king, and meddle not with them that are given to change, 24. 21.

13. Happy is he that *feareth* always; but he that hardneth his heart, shall fall into mischief, 28. 14.

14. The *fear* of man bringeth a snare; but who so putteth his trust in the Lord, he shall be safe, 29. 25.

Feast.

F

4. Reverentia Jehova sum odi malum, factus, elatio & via malus, & os perversus odi, 8.

13.

5. In reverentia Jehova sum fiducia validus, & is filius benedico post is, 14. 26.

6. Benignitas & veritas iniquitas expio, & reverentia Jehova homo recedo à malum, 16. 6.

7. Melior sum parum cum reverentia Jehova, quam amplius thesaurus & vexatio cum ille, 15.

16.

8. Reverentia Jehova tendo ad vita, & præditus is commoror satur, non visito malum, 19.

23.

9. Humilitas & reverentia Jehova sum divitiæ, & honor & vita, 22. 4.

10. Revereor Deus & observo Præceptum, is sum totus homo, *Eccl.* 12. 13.

11. Quamvis peccator facio malum centies, & dies ille prorogo, tamen certè scio sum bene timens Deus qui timeo à facies is, *Eccl.* 8.

12.

12. Revereor Jehova & Rex, ne commisceor ille qui sum deditus mutatio, 24. 21.

13. Beatus sum ille qui paveo jugiter; autem qui obduro suus animus ruo in malum, 28. 14.

14. Tremor homo pono tendicula; autem qui confido Jehova, sum tutus, 29. 25.

F

Feast.

1. A *Feast* is made for laughter, and Wine maketh merry, *Ecc.* 10. 19.

Fire.

1. Can a man take fire in his bosom, and his cloaths not be burnt, 6. 27.

Friend.

1. He that bleseth his *Friend* with a loud voice rising early in the morning, it shall be accounted a curse to him, 27. 14.

Fool.

1. A *Fool* hath no delight in understanding but that his heart may discover it self, 18. 2.
2. *Fools* make a mock of Sin; but amongst the righteous there is favour, 14. 9.
3. A *Fools* lips enter into contention, and his mouth calleth for strokes, 18. 6.
4. A *Fools* wrath is soon known, but a prudent man covereth shame, 12. 16.
5. Even a *Fool* when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding, 17. 28.
6. It is a sport to a *Fool* to do mischief; but a man of understanding hath wisdom, 10. 23.
7. Excellent lips becometh not a *Fool*; much less do lying lips a Prince, 17. 7.

8. It

F

Feast.

1. Convivium paror ad lætitiā, & Vinum lætifico, *Ecccl.* 10. 19.

Fire.

1. Possum quisquam accipere ignis in sinu suo, nec is vestis aduror, 6. 27.

Friend.

1. Qui benedico suus amicus magnus vox, surgens tempestivè mane, imputor maledictio is, 27. 14.

Fool.

1. Stolidus non delector intelligentiā; nisi ut suus animus prodo suiipsius, 18. 2.

2. Stultus habeo jocus peccatum; sed inter rectus sum benevolentia, 14. 9.

3. Stolidus sermo in eo contentio, & in os advoco contusio, 18. 6.

4. Stultus indignatio citò agnosco, verò prudens tego ignominia, 12. 16.

5. Etiam stultus dum fileo reputo sapiens, & qui obturo labium suus habeo homo intelligens; 17. 28.

6. Sum ludus stolidus facio scelus, at homo intelligens exerceo sapientia, 10. 23.

7. Excellens sermo decet non stultus, multo minus mentiens labium Princeps, 17. 7.

F

8. It is an honour for a man to cease from strife; but every *fool* will be meddling, 20. 3.

9. Every prudent man dealeth with knowledge, but a *fool* layeth open his folly, 13. 16.

10. Though thou shouldest bray a *fool* in a Morter amongst Wheat with a Pestle, yet will not his foolishness depart from him, 27. 22.

11. A reproof entereth more into a wise man, than a hundred stripes into a *fool*, 17. 10.

13. Wherefore is there a price in the hand of a *fool* to get wisdom, seeing he hath no heart to it? 17. 16.

13. Wisdom is before him that hath understanding: but the eyes of a *Fool* are in the ends of the earth, 17. 24.

14. In the mouth of the *foolish* is a rod of pride, but the lips of the wise shall preserve them, 14. 3.

15. A wise mans heart is at his right hand, but a *Fools* heart is at his left, *Eccl.* 10. 2.

16. Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of *Fools* is made known, 14. 33.

17. Speak not in the ears of a *Fool*, for he will despise the wisdom of thy words, 23. 9.

18. Seest thou a man wise in his own conceit? there is more hope of a *Fool* than of him, 26. 12.

19. The Crown of the wise is their riches; but the *foolishness* of *Fools* is folly, 14. 24.

F

8. Sum honorificus vir supercedo a lis; autem omnis stultus immisceo se, 20. 3.

9. Omnis prudens ago cum scientia; autem stolidus pando suus stultitia, 13. 16.

10. Quamvis contundo stultus in mortarium cum mola pistillum; tamen is stultitia non recedo ab ipse, 27. 22.

11. Increpatio uro magis prudens quam centum plaga stolidus, 17. 10.

12. Quare sum pretium in manus stolidus ad possideo sapientia, cum desum ille animus, 17. 16.

13. Sapientia sum coram prudens; autem oculus stolidus vagor ad extremitas terra; 17. 24.

14. Os stultus sum baculus superbia; vero labium sapiens conseruo ipse, 14. 3.

15. Animus sapiens adsum dextera, vero animus stolidus is sinistra *Eccl.* 10. 2.

16. Sapientia requiesco in animus intelligens; autem qui sum in stolidus exhibeo cognoscendus, 14. 33.

17. Loquor ne in auditio stolidus, nam sperno prudentia tuus dictum, 23. 9.

18. Videone vir sapiens in oculus suus? sum melior expectatio de stolidus quam de ille, 26. 12.

19. Corona sapiens sum ille divitia; at stultitia stolidus maneo stultitia, 14. 24.

F

20. The heart of the wise is in the house of mourning, but the heart of *fools* is in the house of mirth, *Eccles.* 7. 4.

21. The legs of a lame man are not equal ; so is a parable in the mouth of *Fools*, 26. 7.

22. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of *Fools*, 26. 9.

23. As a Dog returneth to his vomit, so a *Fool* to his folly, 26. 11. 2 *Pet.* 2. 22.

24. A stone is heavy, and the sand weighty ; but a *Fool's* wrath is heavier than them both, 27. 3.

25. Let a Bear robbed of her Whelps meet a man, rather than a *Fool* in his folly, 17. 12.

26. The words of the wise are heard in quiet, more than the cry of him that ruleth among *Fools* *Eccl.* 9. 17.

27. *Folly* is set in great dignity, and the rich sit in low places, *Eccl.* 10. 6.

28. As he that bindeth a stone in a sling, so is he that giveth honour to a *Fool*, 26. 8.

29. A Whip for the Horse, a Bridle for the Ass, and a Rod for the *Fools* back, 26. 3.

30. He that troubleth his own house, shall inherit the winds, and the *Fool* shall be servant to the wise in heart, 11. 29.

31. Go from the presence of a *Foolish* man, when thou perceivest not in him the lips of knowledge, 14. 7.

32. It is better to hear the rebuke of the wise, than to hear the song of *Fools*, *Eccl.* 7. 5.

33. He

20. Animus sapiens sum in locus ductus; autem animus stolidus sum in locus letitia, *Eccles.*

7. 4.

21. Pes claudus non sum æquus; ita sum sententia in os stolidus. 26. 7.

22. Ut spina venio in manus ebrius, ita sum sententia in os stolidus, 26. 9.

23. Ut canis redeo ad suus vomitus; ita stolidus ad suus stultitia, 26. 11. 2 *Per.* 2. 22. od. huc

24. Lapis sum gravis, & arena ponderosus; sed stultus indignatio sum gravior ille dicto, 27. 3.

25. Urfa orbatu suus carulus occurro vir potius, quam stolidus in suus stultitia, 17. 12.

26. Verbum sapiens audio cum quies potius, quam clamor ille qui dominor inter stultus, *Eccles.*

9. 17.

27. Stoliditas pono in celsus dignitas, vero dives sedeo in abjectus locus, *Eccles.* 10. 6.

28. Ut qui applico lapis balista, ita facio ille qui præbeo honor stolidus, 26. 8.

29. Flagellum equus, frænum asinus, ita virga stolidus tergum, 26. 3.

30. Qui conturbo suus dominus, possideo ventus & stultus efficio servus sapiens animus,

11. 29.

31. Abeo a conspectus stolidus vir, quum Percipio non in ille verbum scientia, 14. 7.

32. Sum melior audio increpatio sapiens, quam audio canticum stolidus, *Eccles.* 7. 5.

F

33. He that walketh with wise men, shall be wise; but a companion of *Fools* shall be destroyed, 13. 20.

34. He that sendeth a message by the hand of a *Fool*, cutteth off the feet, & drinketh damage, 26. 6.

35. Dead flies cause the Oynment of the Apothecary to send forth a stinking savour; so doth a little *folly* him that is in reputation for wisdom and honour, *Eccl.* 10. 1.

36. The folly of *fools* is deceit, 14. 8.

37. The great God that formeth all things, both rewardeth the *Fool*; and rewardeth the transgressors, 26. 10.

Friend.

1. A man that hath *Friends* must shew himself friendly: There is a *Friend* that sticketh closer than a Brother, 18. 24.

2. Iron sharpeneth iron; so a man sharpeneth the countenance of his *Friend*, 27. 17.

3. He that loves pureness of heart, for the grace of his lips the king shall be his *Friend*, 22. 11.

4. Thine own *Friend* and thy Fathers *Friend* forsake not, 27. 10.

Froward.

1. A naughty person, a wicked man, walketh with a *froward* mouth, 6. 12.

2. He that hath a *froward* heart, findeth no good, 17. 20.

F

33. Qui ambulo cum sapiens fio sapiens; verò socius stolidus corrumpo, 13. 10.

34. Qui mitto verbum per stolidus, detruncopes & ebibo poena, 26. 6.

35. Mortuus musca efficio unguentum Pharmacopola eructo fætor; ita parvus stultitia ille qui æstimor propter sapientia & gloria, *Eccl.* 10. 1.

36. Stultitia stolidus sum dolus, 14. 8.

37. Magnus ille Deus, qui formo omnis, & compenso stultus, & compenso transgrediens, 26. 10.

Friend.

1. Vir qui habeo amicus debeo præbeo fui amicus; sum amicus qui hæreo conjunctior frater, 18. 24.

2. Ferrum acuo ferrum; ita vir acuo facies amicus, 27. 17.

3. Qui amo mundities animus, pro gratia is labium Rex sum futurus ille amicus, 22. 11.

4. Tuus amicus & paternus amicus derelinquo ne, 27. 10.

Froward.

1. Nequam homo, improbus vir ambulo perversus os, 6. 12.

2. Qui habeo perversus animus consequor nullus bonum, 17. 20.

3. Per-

F G

3. A *froward* man soweth strife, and a whisperer separateth chief friends, 16. 28.

4. Thorns and snares are in the way of the *froward*; he that doth keep his soul shall be far from them, 22. 5.

5. The *froward* is an abomination to the Lord; but his secret is with the righteous, 3. 32.

6. The mouth of the just bringeth forth wisdom, but the *froward* tongue shall be cut out, 10. 31.

7. Put away from thee the *froward* mouth, and perverse lips put far from thee, 4. 24.

Gift.

1. A mans *Gift* maketh room for him, and bringeth him before great men, 18. 16.

2. A *Gift* in secret pacifieth anger; and a reward in the bosom strong wrath, 21. 14.

3. A *Gift* is a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth, 17. 8.

4. A wicked man taketh a *Gift* out of his bosom to pervert the ways of judgment, 17. 23.

5. He that is greedy of gain, troubleth his own house; but he that hateth *Gifts*, shall live, 15. 27.

6. Whoso boasteth of a false *Gift*, is like clouds and wind without rain, 25. 14.

Goods.

F G

3. Perversus vir immixto contentio, & susurrus disjungo charus amicus, 16. 28.

4. Aculeus & laqueus sum in via perversus; qui observo suus anima sum procul ab is, 22. 5.

5. Præfractus sum abominatio Jehova; autem arcanum is sum apud rectus, 3. 32.

6. Os justus profero sapientia, verò perversus lingua rescindo, 10. 31.

7. Removeo abs tu perversus os, & pravus labium amoveo procul abs tu, 4. 24.

Gift.

1. Homo donum do accessus is, & adduco ille coram magnates, 18. 16.

2. Donum in abditum avertio ira, & munus in finis vehemens excandescencia, 21. 14.

3. Munus sum veluti gratissimus gemma in oculus possidens ille; quocunque specto prosperor, 17. 18.

4. Improbis accipio munus & suus finis adperverto iter jus, 17. 23.

5. Qui sum deditus præstus conturbo suus domus, vero qui odi domum vivo, 15. 27.

6. Quisquis factio de falsus dorum, sum velut vapor & ventus sine pluvia, 25. 14.

Goods.

G H

Goods.

1. When *goods* encrease, they are encreased that eat them: and what good is there to the owners thereof, saving the beholding them with their eyes? *Eccl.* 5. 11.

Grave.

1. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, nor knowledge in the *Grave* whither thou goest, *Eccl.* 9. 10.

2. There are three things that are never satisfied; yea, four things say not, It is enough: The *Grave*, and the barren Womb, the Earth that is not filled with water, and the Fire that saith not, It is enough, 30. 15, 16.

Hand.

1. If thou hast done foolishly in lifting up thy self; or if thou hast thought evil, lay thy *hand* upon thy mouth, 30. 32.

2. The kings heart is in the *hand* of the Lord, as the rivers of Water; he turneth it whithersoever he will, 21. 1.

Hasty.

1. Seest thou a man *hasty* in his words? there is more hope of a fool than of him, 29. 20.

2. He that is slow to wrath is of great understanding: but he that is *hasty* of spirit, exalteth folly, 14. 29.

3. Go

G H

Goods.

1. Cum bonum augeor, ille multiplicor, qui comedo : ergo quis commodum sum dominus is præter aspectus cum suis oculus? *Eccl. 5. 11.*

Grave.

1. Quisquis tuus manus assequor ut facio, facio pro tuus facultas: nam sum nullus opus, nec ratiocinium, nec scientia, nec sapientia in sepulchrum quò eo, *Eccl. 9. 10.*

2. Sum tres qui nunquam satio, imo quatuor dico non sum satis, sepulchrum & oculus, uterus, terra qui non satio aqua, & ignis qui dico non sum satis, 30. 15.

Hand.

1. Si facio stulte effero tu; aut si cogito malum impono manus os, 30. 32.

2. Rex animus sum in manus Jehova, ut rivus aqua, inclino is quocunque volo, 21. 1.

Hasty.

1. Video ne vir præceps in suis verbum? sum melior expectatio de stolidus quam de ille, 29. 20.

2. Qui sum tardus ad ira sum magnus intelligentia, autem qui sum præceps animus excito stultitia, 14. 29.

H

3. Go not forth *hastily* to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame, 25. 8.

4. Be not rash with thy mouth, and let not thy heart be *hasty* to utter any thing before God: for he is in Heaven and thou upon Earth, therefore let thy words be few, *Eccl.* 5. 2.

Hatred.

1. *Hatred* stirreth up strifes; but love covereth all sins, 10. 12.

2. He that hideth *hatred* with lying lips; he that uttereth a slander, is a fool, 10. 18.

3. Better is a dinner of herbs where love is, than a stalled Ox, and *hatred* therewith, 15. 17.

Head.

1. Let thy garments be always white, and let thy *head* want no ointment, *Eccl.* 9. 8.

2. The Glory of young men is their strength: and the beauty of old men is the gray *head*, 20. 29.

3. The hoary *head* is a crown of glory, if it be found in the way of righteousness, 16. 31.

Heart.

1. My son give me thy *heart*, and let thine eyes observe my ways, 23. 26.

2. A mans *heart* deviseth his way, but the Lord directeth his steps, 16. 9.

3. At

H

3. Ne prodeò festinanter ad litigo, ne ignoro quid facio tandem quum tuus proximus adduco tu ad ignominia, 25. 8.

4. Ne accelero tuus os, & ne tuus animus festino profero quisquam coram Deus; nam Deus sum in cœlum, at tu super Terra, idcirco tuus verbum sum paucus, *Eccl.* 5. 2.

Hatred.

1. Odium excito contentio, verò charitas obtego omnis defectio, 10. 12.

2. Qui te go odium fallax labium qui profero, infamia sum stolidus, 10. 18.

3. Melior sum cibarium olus ubi sum dilectio quam saginatus bos & odium cum ille, 15. 17.

Head.

1. Tuus vestimentum sum semper nitidus; & tuus caput careo ne unguentum, *Eccl.* 9. 8.

2. Ornamentum juvenis sum ille vis, & decor senex sum canities, 20. 29.

3. Canities sum corona gloria, si invenio in via iustitia, 16. 31.

Heart.

1. Meus filius do ego tuus cor, & tuus oculus observo meus via, 23. 26.

2. Homo animus excogito suus via, sed Jehova statuto ille gressus, 16. 9.

3. Homo

H

3. A mans *heart* knoweth his own bitterness,
and a stranger doth not intermedle with his joy,
14. 10.

4. A merry *heart* maketh a chearful counte-
nance, 15. 13.

5. A merry *heart* doth good, like a medicine;
but a broken spirit dryeth the bones, 17. 22.

6. It is better to go to the house of mourning,
than to the house of feasting; for that is the end of
all men,& the living will lay it to *heart*, Ec.7.2.

7. As he that takes away a garment in cold
weather; and as Vinegar upon Nitre: so is he that
singeth songs to an heavy *heart*, 25. 20.

8. The foolishness of man perverteth his way,
and his *heart* fretteth against the Lord, 19. 3.

9. The *heart* of him that hath understanding,
seeketh knowledge; but the mouth of fools feed-
eth on foolishness, 15. 14.

10. The tongue of the just is as choice silver:
the *heart* of the wicked is little worth, 10. 20.

11. He that trusteth in his own *heart*, is a fool;
whosowalketh wisely, he shall be delivered, 28. 26.

12. The heaven for height, the earth for depth,
and the *heart* of kings is unsearchable, 15. 3.

13. The fining-pot for silver, and the furnace
for gold but the Lord tryeth the *hearts*, 17. 3.

14. Hell and destruction are before the Lord;
how much more the *hearts* of the children of men,
15. 11.

H

3 Homo animus agnosco fuit amaritudo, & extraneus non intermisceo fui in is *læticia*, 14. 10.

4. Lætus animus facio lætus volutus, 15. 23.

5. Lætus animus benefacio tanquam medicina. autem fractus spiritus exsicco os, 17. 22.

6. Sum melior adeo locus luctus, quàm locus convivium; nam ille sum finis omnis homo, & vivens indo suus animus, *Ec.* 7. 2.

7. Ut qui eripio vestis in frigus tempus, & ut acetum nitrum, ita sum qui cano canticum malè affectus animus, 25. 20.

8. Stultitia homo perverto ipse via, & is animus indignor adversus Jehova, 19. 3.

9. Animus prudens quæro scientia, autem os stolidus pascor stultitia, 15. 14.

10. Lingua justus sum ut lectissimus argentum; animus improbus sum preparvi, 10. 20.

11. Qui confido suus animus sum stultus; autem qui ambulo sapienter is eripio, 28. 26.

12. Cælum altitudo, terra profunditas, & animus Rex sum inscrutabilis, 25. 3.

13. Fusorens vas argentum, & catinus aurum at Jehova probo cor, 17. 3.

14. Infernus & perditio sum coram Jehova; quanto magis animus filius homo, 15. 11.

H

15. As in water face answereth face, so the heart of man to man; 27. 19.

16. Who can say, I have made my heart clean, I am free from my sin? 20. 9.

Honey.

1. Hast thou found Honey? eat that which is sufficient for thee, lest thou be filled therewith and vomit it; 25. 16.

Honour.

1. He that followeth after righteousness and mercy, findeth life, righteousness and honour, 21. 21.

2. A gracious woman retaineth honour, and strong men retain riches, 11. 16.

3. A mans pride shall bring him low, but honour shall uphold the humble in spirit, 29. 23.

4. Who so keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be honoured, 27. 18.

5. In the multitude of people is the kings honour; but in the want of people is the destruction of the Prince, 14. 28.

6. As snow in summer, and rain in harvest, so honour is not seemly for a fool, 26. 1.

Hope.

1. Hope deferred makes the heart sick, but when the desire cometh, it is a tree of life, 13. 12.

2. For

H

15. Ut facies obverſor facies, ita animus homo
homo, 27. 19.

16. Quis poſſum dico. purifico meus animus;
ſum mundus à meus peccatum? 20. 9.

Honey.

1. Invenio Mel? comedo qui ſum ſatis tu, ne
ſaturor is, & evomo, 25. 16.

Honour.

1. Qui ſector juſtitia & benignitas, conſequor
vita, juſtitia & honor, 21. 21.

2. Gratioſus mulier contineo honor, & poten-
tior contineo divitiæ, 11. 16.

3. Homo elatio deprimor is, autem honor ſu-
ſtento depreſſus ſpiritus, 29. 23.

4. Qui cuſtodio ficus comedo fructus ille, ita
qui obſervo ſuus dominus honoro, 27. 18.

5. In multitudo populus ſum Rex decor, at
in defectus natio ſum contritio dominator, 14. 28.

6. Ut nix in æſtas, & pluvia in meſſis, ita honor
non convenio ſtultus, 26. 1.

Hope.

1. Spes protractus efficio animus æger; autem
cum deſiderium advenio ſum arbor vita, 13. 12.

H

2. For to him that is joyned to all the living, there is *hope* ; for a living Dog is better than a dead Lion, *Eccl.* 9. 4.

3. The *hope* of the righteous shall be gladness, but the expectation of the wicked shall perish, 10. 28.

4. When a wicked man dieth, his expectation shall perish, and the *hope* of the unjust man perisheth, 11. 7.

House.

1. The *House* of the wicked shall be overthrown, but the Tabernacle of the upright shall flourish, 14. 11.

2. The Lord will destroy the *House* of the proud ; but he will establish the border of the widow, 15. 25.

3. The wicked are overthrown, and are not : but the *House* of the righteous shall stand, 12. 7.

4. In the *house* of the righteous is much treasure ; but in the revenues of the wicked is trouble, 15. 6.

5. Through wisdom is a *house* builded, and by understanding it is established, 24. 3.

6. Withdraw thy foot from thy neighbours *House*, lest he be weary of thee, and so hate thee, 25. 17.

Humble.

H

2. Enim is qui associo omnis vivens sum spes ;
quippe vivens Canis sum melior mortuus Leo,
Eccl. 9. 4.

3. Spes justus sum lætitia, verò expectatio im-
probis pereor, *10.* 28.

4. Quum improbus homo morior is expectatio
pereor, etiam spes injustus pereor, *11.* 7.

House.

1. Domus improbus perdo, autem tentorium
rectus floreo, *14.* 11.

2. Jehova evellō domus superbus, autem con-
stituo terminus vidua, *15.* 25.

3. Improbus evertō nec sum, autem familia
justus sto, *12.* 7.

4. In domus justus sum multus opes, at in pro-
ventus improbus sum perturbatio, *15.* 6.

5. Sapientia domus ædifico, & intelligentia
stabilio, *24.* 3.

6. Contineo tuus pes à tuus proximus domus,
ne faturor tu ac ita odio habeo tu, *25.* 17.

H

Humble.

1. Better it is to be of an *humble* spirit with the lowly, than to divide the spoil with the proud, 16. 19.

2. A mans pride shall bring him low, but honour shall uphold the humble in spirit, 29. 23.

3. Do this now my Son, and deliver thy self, when thou art come into the hand of thy friend ; go *humble* thy self, and make sure thy friend, 6. 3.

4. When men are cast down, then thou shalt say, there is lifting up, and he shall save the *humble* person, Job 22. 29.

Hunger.

1. Slothfulness casteth into a deep sleep, and an idle soul shall suffer *hunger*, 19. 15.

2. Men do not despise a thief, if he steal to satisfy his soul, when he is *hungry*, 6. 30.

3. The full soul loatheth a honey-comb : but to the *hungry* soul every bitter thing is sweet, 27. 7.

Hypocrite.

1. An *Hypocrite* with his mouth destroyeth his neighbour : but through knowledge shall the just be delivered, 11. 9.

2. The triumphing of the wicked is short, and the joy of the *Hypocrite* but for a moment, Job 20. 5.

3. What is the hope of a *Hypocrite* though he hath gained, when God taketh away his soul? Job 27. 8.

4. That

H

Humble.

1. Melior sum, sum submissus spiritus cum mansuetus, quam partior spoliū cum superbus
16. 19

2. Homo elatio deprimō is, autem honor sustento depressus spiritus, 29. 23.

3. Facio iste jam meus Filius & eripio tu quando convenio in manus tuus proximus, agē subicio tu & interpello tuus proximus, 6. 3.

4. Quum homo deprimō tuū tu dico sum exaltatio, & servo demittis homo, Job 22. 29.

Hunger.

1. Pigritia injicio altus sopor, & ignavus anima esurio, 19. 15.

2. Homo non contemno fur, si furor ad expleo suus animus quum esurio, 6. 30.

3. Satur anima calco favus, verò famelicus anima omnis amarus sum dulcis, 27. 7.

Hypocrite.

1. Hypocrita os corrumpo suus proximus, at scientia justus libero, 11. 9.

2. Triumphus improbus sum brevis, & lætitia hypocrita usque ad momentum, Job 20. 5.

3. Quis sum expectatio hypocrita quamvis lucror, quum Deus decutio is desiderium, Job 27. 8.

I

4. That the *Hypocrite* reign not, lest the people be insnared, *Job* 34. 30.

Increase.

1. Honour the Lord with thy substance, & the first fruits of all thine *Increase*, 3. 9.

2. There is that scattereth, and yet *increaseth*, and there is that withholdeth more than is meet, but it tendeth to poverty, 11. 24.

Inheritance.

1. Wisdom is good with an *Inheritance*, and by it there is profit to them that see the Sun, *Ec.* 7. 11.

2. A good man leaveth an *Inheritance* to his childrens children, and the wealth of the sinner is laid up for the just, 13. 22.

3. An *Inheritance* may be gotten hastily at the beginning, but the end thereof shall not be blessed; 20. 21.

Instruction.

1. Apply thy heart to *Instruction*, and thine ear to the words of knowledg, 23. 12.

2. Hear *Instruction*, and be wise, and refuse it not, 8. 33.

3. Whoso loveth *Instruction*, loveth knowledg, but he that hateth reproof is brutish, 21. 1.

4. He is in the way of life that keepeth *Instruction*; but he that refuseth reproof, erreth, 10. 17.

5. The

I

4. Ne Hypocrita regno ne populus illaqueo,
Job. 34. 30.

Increase.

1. Honoro Jehova de tuus substantia, & de primitiæ totus tuus proventus, 3. 9.

2. Sum qui dispergo tamen augeo, & sum qui cohibeo plus æquus, at tendo ad egestas., 11. 24.

Inheritance.

1. Sapientia sum bonus cum possessio, & per is sum emolumentum adipiciens Sol, *Ec. 7. 11.*

2. Bonus trado possessio filius filius, & opes peccator recondo justus, 13. 22.

3. Possessio possum acquirero festinanter in principium, autem finis ille non benedico, 20. 21.

Instruction.

1. Adhibeo tuus animus ad eruditio, & tuus auris ad sermo scientia, 23. 12.

2. Audio eruditio, & sapio & ne avertio ille, 8. 33.

3. Qui amo eruditio, amo scientia, verò qui odi correptio sum brutus, 12. 1.

4. Sum in iter vita qui servo eruditio, verò qui derelinquo correptio erro, 10. 17.

5. Præ-

I

5. The Commandment is a Lamp and the Law is light; and reproofs of *Instruction* are the ways of life, 6. 23.

6. Give *Instruction* to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning, 9. 9.

7. He that refuseth *Instruction*, despiseth his own soul: but he that heareth reproof, getteth understanding, 15. 32.

8. Poverty and shame shall be to him that refuseth *Instruction*; but he that regardeth reproof shall be honoured, 13. 18.

9. Take fast hold of *Instruction*, let her not go, keep her, for she is thy life, 4. 13.

10 Cease my Son to hear the *Instruction* that causeth to err from the words of knowledg, 19. 27.

Integrity.

1. The *Integrity* of the upright shall guide them, but the perverseness of transgressors shall destroy them, 11. 3.

2. Better is the poor that walketh in his *Integrity*, than he that is perverse in his lips and is a fool, 19. 1.

Judgment.

1. The king by *Judgment* establisheth the land; but he that receiveth gifts, overthroweth it, 29. 4.

2. Many seek the Rulers favour: but every mans *Judgment* cometh of the Lord, 29. 26.

3. Much

I

5. Præceptum sum lucerna, & doctrina sum lex
& correctio eruditio sum via vita, 6. 23.

6. Do eruditio sapiens & ampliùs sapio, doceo
justus & cresco sub doctrina, 9. 9.

7. Qui nolo eruditio sperno suus anima, autem
qui ausculto correptio possideo animus, 15. 32.

8. Paupertas & ignominia sum avertens ab eru-
ditio, autem qui servo correptio honoro, 13. 18.

9. Prehendo eruditio, ne demitto, custodio ille.
quia sum tuus vita, 4. 13.

10. Desino meus Filius ausculto eruditio qui
facio aberro a sermo scientia, 19. 27.

Integrity.

1. Integritas rectus deduco is, at perversitas
perfidiosus devasto is, 11. 3.

2. Melior sum pauper qui ambulo in suus in-
tegritas ille qui sum perversus suus labium, &
sum stolidus, 19. 1.

Judgment.

1. Rex judicium stabilio regio, vero qui acci-
pio munus destruo is, 29. 4.

2. Multus quæro dominans favor, verum unus-
quisq; jus sum a Jehova, 29. 29.

3. Multus

I

3. Much food is in the tillage of the poor : but there is that is destroyed for want of *judgment*; 13. 23.

4. Whoso keepeth the Commandment, shall feel no evil thing : and a wise mans heart discerneth both time and *judgment*, *Eccles.* 8. 5.

5. Because to every purpose there is a time and *judgment* ; therefore the misery of a man is great upon him, *Eccles.* 8. 6.

6. The robbery of the wicked shall destroy them, because they refuse to do *judgment*, 21. 7.

7. Judgments are prepared for scorers, and stripes for the back of fools, 19. 29.

Just.

1. It is joy to the *Just* to do judgment, but destruction shall be to the workers of iniquity, 21. 15.

2. The *just* man walketh in his integrity ; his children are blessed after him, 20. 7.

3. The path of the *Just* is as a shining light, that shineth more and more unto the perfect day, 4. 18.

4. The memory of the *Just* is blessed; but the name of the wicked shall rot, 10. 7.

5. The wicked is snared by the transgression of his lips: but the *Just* shall come out of trouble, 12. 13.

6. A *Just* man falleth seven times, and riseth up again: but the wicked shall fall into mischief, 24. 16.

7. He

I

3. Multus cibus sum in cultura pauper, sed sum qui consumo præ inopia iudicium, 13. 23.

4. Qui observo præceptum exterior non malus res & sapiens animus novi & tempus & ratio, *Eccl.* 8. 5.

5. Quoniam quisque voluntas sum tempus & ratio; ideo miseria homo sum magnus ille, *Eccl.* 8. 6.

6. Vastitas improbus dissecō ipse; quia renuo exerceo ius, 21. 7.

7. Iudicium paro in derisor, & contusio in tergum stolidus, 19. 29.

Just.

1. Sum lætitia justus facio ius, vero contritio sum operor iniquitas, 21. 15.

2. Justus ambulo in suis integritas ille filius sum beatus post is, 20. 7.

3. Iter justus sum similis splendidus lux qui luceo magis magisque usque ad perfectus dies, 4. 18.

4. Memoria justus sum benedictus, autem nomen improbus putresco, 10. 7.

5. Improbus irretio a defectio suus labium, at justus egredior ab angustia, 12. 13.

6. Justus cado sepius & exurgo rursus, vero improbus corruo in malum, 24. 16.

7. Qui

K

7. He that *justifieth* the Wicked, and he that condemneth the *just*, even both are an abomination to the Lord, 17. 15.

8. To punish the *just* is not good, nor to strike princes for equity, 17. 26.

King.

1. A divine Sentence is in the lips of *Kings*, his mouth transgresseth not in judgment, 16. 10.

2. It is an abomination to *Kings* to commit wickedness, for the throne is established by righteousness, 16. 12.

3. Righteous lips are the delight of *Kings*, and they love him that speaketh right, 16. 13.

4. A *King* that sitteth in the throne of Judgment, scattereth away all evil with his eyes, 20. 8.

5. A wise *King* scattereth the wicked, and bringeth the Wheel over them, 20. 26.

6. It is the glory of God to conceal a thing; but the honour of a *King* to search out the matter, 25. 2.

7. Where the word of a *King* is, there is power; and who may say unto a *King*, What doest thou? *Eccl.* 8. 4. *Job* 34. 18.

8. The wrath of a *King* is as messengers of death, but a wise man will pacifie it, 16. 14.

9. The *Kings* wrath is as the roaring of a Lion: but his favour is as dew upon the grass, 19. 12.

K

7. Qui absolvo improbus, & qui condemno justus æque ambo sum abominatio Jehovah, 17. 15.

8. Multo justus non sum bonus, nec percutio Princeps propter æquitas, 17. 26.

King.

1. Divinus Sententia in fideo labium Rex, is os non prævaricor in iudicium, 16. 10.

2. Sum abominatio Rex committo improbitas nam solum stabilius iustitia, 16. 12.

3. Justus labium sum delitiæ Rex, & diligo loquens rectum, 16. 13.

4. Rex in fideo solum iudicium ventilo omnis malum suis oculus, 20. 8.

5. Sapiens Rex ventilo improbus, & converto rota in ille, 20. 26.

6. Sum honor Deus abscondo res; autem honor Rex per vestigo res, 25. 2.

7. Ubique Verbum Rex sum, ibi sum dominatio; ecquis dico Rex, Quis facio? *Eccl.* 8. 4. *Job* 34. 18.

8. Excandescencia Rex sum ut nuntius mors, sed sapiens vir expio is, 16. 14.

9. Rex indignatio sum ut rugitus Leo, autem is benevolentia sum ut ros super herba, 19. 12.

10. In

K

10. In the light of the *Kings* countenance is life, and his favour is as the cloud of the latter rain. 16. 15.

11. The *King* that faithfully judgeth the poor, his throne shall be established for ever. 29. 14.

12. It is not for *Kings* to drink Wine, nor for Princes strong drink ; lest they drink and forget the Law, and pervert the judgment of any of the afflicted, 31. 4, 5.

13. Wo to thee, O Land, when thy *King* is a Child, and thy Princes eat in the morning, *Ec.* 10. 16.

14. Take away the wicked from before the *King*, and his Throne shall be established in righteousness, 25. 5.

15. Curse not the *King*, no not in thy thought, and curse not the rich in thy bed-chamber ; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter, *Ec.* 10. 20.

Knowledg.

1. There is gold, and a multitude of rubies but the lips of *Knowledge* are a precious jewel, 20. 15.

2. Receive my instruction, and not silver ; and *Knowledg* rather than choice Gold, 8. 10.

3. That the soul be without *Knowledg* - it is not good ; and he that hasteth with his feet, sinneth, 19. 2.

4. He

K

10. In lux Rex facies sum vita, isque benevolentia sum velut nubes ferotinus pluvia, 16.

15.

11. Rex qui fideliter iudico tenuis, ipse solum stabilio in perpetuum, 29. 14.

12. Absum Rex bibo vinum nec Dominator inebrians potus; ne bibo & obliviscor statutum, & muto jus ullus afflictus, 31. 4, 5.

13. Hei tu Regio, cum tuus Rex sum puer, & tuus Princeps comedo mane, *Ecccl.* 10. 16.

14. Aufero improbus à conspectus Rex; & is solum stabilio iustitia, 15. 5.

15. Ne maledico Rex, ne quidem in tuus animus, & ne maledico dives in tuus conclave; nam avis coelum perfero vox, & ales indico verbum, *Ec.* 10. 20.

Knowledg.

1. Sum aurum. & copia carbunculus; at labium scientia sum pretiosus gemma, 20. 15.

2. Accipio meus eruditio, ac non pecunia; & scientia potius quàm lectissimus aurum, 8. 10.

2. Ut animus careo scientia non sum bonus; & qui propero pes pecco, 19. 2.

K L

4. He that hath *Knowledge*, spareth his words ; and a Man of understanding is of an excellent spirit, 17. 27.

5. Wisdom is a defence, and Money is a defence ; but the excellency of *Knowledge* is, that Wisdom giveth life to them that have it, *Eccl.* 7. 12.

Labour.

1. In all *Labour* there is Profit ; but the talk of the lips tendeth to poverty, 14. 23.

2. He that *laboureth*, *laboureth* for himself, for his mouth craveth it of him, 15. 26.

3. All the *Labour* of Man is for his mouth ; yet the appetite is not filled, *Eccl.* 6. 7.

4. Wealth gotten by vanity, shall be diminished ; but he that gathereth by *Labour*, shall increase, 13. 11.

5. All things are full of *Labour* man cannot utter it, *Eccl.* 1. 8.

6. There is a man whose *Labour* is in Wisdom, and in knowledg, and in equity ; yet to a man that hath not *laboured* therein, shall he leave it for his portion, *Eccl.* 2. 21.

7. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his *Labour*, *Eccl.* 2. 24.

8. Every

K L

4. Vir qui possideo scientia cohibeo suus sermo;
& vir intelligens sum eximius spiritus, 17. 27.

5. Sapientia sum umbra, & pecunia sum
umbra; sed excellentia scientia sum, quod sapientia
confero vita possessor, *Eccl.* 7. 12.

Labour.

1. In omnis labor sum emolumentum; at
verbum labium tendo ad egestas, 14. 23.

2. Qui laboro, laboro suimet, nam is os rogo
hic ille, 16. 26.

3. Omnis labor homo obvenio ipse os, tamen
desiderium non expleo, *Eccl.* 6. 7.

4. Substantia acquisitus ex vanitas diminuo;
autem qui congrego manus augeo, 13. 11.

5. Singulus res sum plenus labor, homo non
possum eloquor, *Eccl.* 1. 8.

6. Enim sum homo qui labor conficior sapientia,
& scientia, & æquitas; autem homo qui
non laboro in ille trado in ille pars, *Eccl.* 2. 21.

7. Sum nil melior homo quam ut comedo, &
bibo, & ut efficio suus animus fruor bonum ex
suis labor, *Eccl.* 2. 24.

L

8. Every man also to whom God hath given riches, and wealth, and given him power to eat thereof, and to take his portion, and to rejoice in his *Labour*; this is the gift of God, *Eccl.* 5. 19.

9. What hath man of all his *Labour*, and of the vexation of his heart, wherein he hath laboured under the Sun? *Eccl.* 2. 22.

10. As he came forth of his Mothers Womb, naked shall he return to go as he came, and shall take nothing of his *Labour* which he may carry away in his hand, *Eccl.* 5. 15.

11. And this is also a fore evil; that in all points as he came, so shall he go; and what profit hath he that hath *laboured* for the wind? *Eccl.* 8. 16.

Land.

1. He that tilleth his *Land*, shall have plenty of bread; but he that followeth after vain persons, is void of understanding, and shall have poverty enough, 28. 19. *with* 12. 11.

2. Remove not the ancient *Land-mark* which thy Fathers have set, 22. 28.

3. For the transgression of a *Land*, many are the Princes thereof; but by a Man of understanding and knowledg, the state thereof shall be prolonged, 28. 2.

Laugh-

L

8. Unusquisque etiam qui Deus do divitiarum, & facultas, & facio is copia comedo ex ille, & percipio suus pars, ac labor de suus labor; hic sum donum Deus, *Eccl. 5. 19.*

9. Qui sum homo ex omnis suus labor; & ex afflictio suus animus qui ille laboro sub Sol? *Eccl. 2. 22.*

10. Quemadmodum prodeo ex suus Mater uteris, nudus revertor ut venio, & reporto nihil ex suus labor qui defero in suus manus, *Eccl. 5. 15.*

11. Hic etiam sum magnus malum; quod omnino prout venio ita abeo, & quis emolumentum sum is qui laboro in ventus? *Eccl. 6. 16.*

Land.

1. Qui colo suus tellus habeo copia panis; vero qui sector vanus homo sum demens & fatior paupertas, 28. 19. cum 12. 11.

2. Ne moveo antiquus terminus qui tuus maiores apto, 22. 28.

3. Propter defectio Regio multus sum Princeps is: autem ad homo prudens & peritus statutus ille prorogo, 28. 2.

L

Laughter.

1. Even in *Laughter* the heart is sorrowful, and the end of that mirth is heaviness, *Eccl.* 14. 13.

2. I said of *Laughter*, it is mad; and of mirth, what doth it? *Eccl.* 2. 2.

3. Sorrow is better than *Laughter*, for by the sadness of the countenance the heart is made better, *Eccl.* 7. 3.

4. A time to weep, and a time to laugh, a time to mourn, and a time to dance, *Eccl.* 3. 4.

5. As the cracklings of thorns under a Pot, so is the *Laughter* of a fool, *Eccl.* 7. 6.

6. A feast is made for *Laughter*, and Wine maketh merry; but money answereth all things, *Eccl.* 10. 19.

Law.

1. The *Law* of the wife is a fountain of life to depart from the snares of death, 13. 14.

2. Where there is no vision, the people perish; but he that keepeth the *Law*, happy is he, 29. 18.

3. They that forsake the *Law*, praise the wicked; but such as keep the *Law*, contend with them. 28. 4.

Liberal.

1. The *Liberal* soul shall be made fat; and he that watereth, shall be watered also himself, 11. 25.

Lips.

L

Laughter.

1. Etiam inter risus animus doleo, & finis ille
lætitia fit mæror, 14. 13.

2. Ego dico de risus, sum insanus; & de
lætitia ecquis facio ille? *Ecccl. 2. 2.*

3. Luctus sum melior risus, quia tristitia vultus
animus efficio melior, *Ecccl. 7. 3.*

4. Tempus fleo, & tempus rideo, tempus
plango, & tempus salto, *Ecccl. 3. 4.*

5. Ut crepitus spina sub olla ita sum risus
stolidus, *Ecccl. 7. 6.*

6. Convivium paro ad lætitiâ & vinum lætifi-
co; at pecunia sufficio res omnis, *Ecccl. 10. 19.*

Law.

1. Doctrina sapiens sicut scaturigo vita, ad
recedo a tendicula mors, 13. 14.

2. Quum non sum visio, populus pereor, autem
qui observo Lex, beatus sum ille, 29. 18.

3. Qui derelinquo Lex, laudo improbus, at
qui observo Lex, contendo cum ille, 28. 4.

Liberal.

1. Beneficus animus efficio pinguis, & qui
rigo rigo etiam ipse, 11. 25.

L

Lips.

1. The *Lips* of the righteous feed many; but fools die for want of wisdom, 10. 21.
2. The *Lips* of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness, 10. 32.
3. The *Lips* of the wise disperse knowledg; but the heart of the foolish doth not so, 15. 7.
4. In the *Lips* of him that hath understanding, wisdom is found; but a rod is for the back of him that is void of understanding, 10. 13.
5. The words of a wise mans mouth are gracious; but the *Lips* of a fool will swallow up himself, Eccl. 10. 12.
6. Burning *Lips* and a wicked heart, are like a potsherd covered with silver dross, 26. 23.

Lot.

1. The *Lot* is cast into the lap; but the whole disposing thereof is of the Lord, 16. 33.
2. The *Lot* causeth contention to cease; and parteth between the mighty, 18. 18.

Lye.

1. A wicked doer giveth heed to false lips; and a *Lyer* giveth ear to a naughty tongue, 17. 4.
2. A *lying* tongue hateth those that are afflicted by it, and a flattering mouth worketh rime, 26. 28.

L

Lips.

1. Labium iustus pascio multus; verò stultus morior præ dementia, 10. 21.

2. Labium iustus experior quis sum gratus; verò os improbus loquor perversus, 10. 32.

3. Labium sapiens spargo scientia; autem animus stolidus facio non ita, 15. 7.

4. Labium prudens sapientia adsum; at virga sum tergum demens, 10. 13.

5. Verbum sapiens os sum gratiofus; verò labium stolidus absorbeo sui, Eccl. 10. 12.

6. Ardens labium, & impius cor, sum similis testa obductus argenteus scoria, 26. 23.

Lot.

1. Sors conjicio in gremium; totus ratio is sum à Jehova, 16. 33.

2. Sors facio contentio cesso, & dirimo inter robustus, 18. 18.

Lye.

1. Maleficus attendo ad falsus labium; & mendax adverto ad turbinatus lingua, 17. 4.

2. Mendax lingua odi ille qui attero ab ille; & blandus os perficio ruina, 26. 28.

3. Elatus

L M

3. A proud look and a *lying* tongue, the Lord hates, 6. 17.

4. He that speaketh *lies*, shall not escape, 19. 5, 6.

5. The *lying* tongue is but for a moment, 12. 19.

6. *Lying* lips are an abomination to the Lord; but they that deal truly, are his delight, 12. 22.

7. A righteous man hateth *lying*; but a wicked man is loathsome, and cometh to shame, 13. 5.

8. The getting of treasures by a *lying* tongue, is vanity tossed to and fro of them that seek death, 21. 6.

9. Remove far from me vanity and *lies*, 30. 8.

Mercy.

1. *Mercy*, and truth preserve the king, and his throne is upholden in *Mercy*, 20. 28.

2. The *Merciful* man doth good to his soul; but he that is cruel, troubleth his own flesh, 11. 17.

3. He that despiseth his neighbour sinneth; but he that hath *Mercy* on the poor, happy is he, 14. 21.

Messenger.

1. A wicked *Messenger* falleth into mischief; but a faithful Ambassador is health, 13. 17.

L M

3. Elatus oculus & mendax lingua, Deus odi, 6. 17.

4. Qui loquor mendacium non evado, 19. 5, 6.

5. Mendax lingua duro tantum ad momentum, 12. 19.

6. Mendax labium sum abominatio Jehova, autem qui ago fideliter sum is delectatio, 12. 22.

7. Justus odi mendacium; vero improbus sum fatidus, atque pudefio, 13. 5.

8. Acquisitio thesaurus per mendax lingua, sum vanitas impulsus huc & illuc quærens mors, 21. 6.

9. Amoveo longè à me vanitas & mendacium, 30. 8.

Mercy.

1. Benignitas & fides custodio Rex, & ille solium sustento benignitas, 20. 28.

2. Benignus vir benefacio suus anima; autem crudelis turbo suus caro, 11. 17.

3. Qui contemno suus proximus pecco; autem qui facio gratia pauper, beatus sum ille, 14. 21.

Messenger.

1. Improbus nuncius incido in malum; at fidelis legatus sum salus, 13. 17.

2. Ut

M

2. As the cold of snow in the time of harvest, so is a faithful *Messenger* to them that send him; for he refresheth the soul of his Masters, 25. 13.

3. An evil man seeketh only rebellion; therefore a cruel *Messenger* shall be sent against him, 17. 11.

Money.

1. *Money* answereth all things, *Eccl.* 10. 19.

Morrow.

1. Boast not thy self of to *Morrow*, for thou knowest not what a day may bring forth, 27. 1.

Mouth.

1. A man shall eat good by the fruit of his *Mouth*; but the soul of the transgressors shall eat violence, *chap.* 13. 2.

2. A man shall be satisfied with good by the fruit of his *Mouth*; and the recompence of a mans hands shall be rendred to him, 12. 14.

3. A mans belly shall be satisfied with the fruit of his *Mouth*; and with the encrease of his lips shall he be filled, 18. 20.

4. He that keepeth his *Mouth*, keepeth his life; but he that openeth wide his lips, shall have destruction, 13. 3.

5. By the blessing of the upright the City is exalted; but 'tis overthrown by the *Mouth* of the wicked, 11. 11.

6. The

M

2. Ut frigus nivalis tempus messis, ita sum
fidus legatus mittens ipse; nam restituo anima
suus dominus, 25. 13.

3. Malus quæro tantum rebellio; idcirco
crudelis nuntius mitto in is, 17. 11.

Money.

1. Pecunia respondeo omnis res, *Eccl.* 10. 19.

Morrow.

1. Glorior ne de dies crastinus, quia nescio
quid dies pario, 27. 1.

Mouth.

1. Quisque comedo bonum ex fructus suus
Os; vero anima perfidiosus comedo violentia,
13. 2.

2. Vir satio bonum ex fructus suus Os; &
retributio suus manus reddo ille, 12. 14.

3. Quisque venter satio fructus Os; & pro-
ventus suus labium ipse satio, 18. 20.

4. Qui custodio suus Os, conservo suus vita;
sed qui divarico suus labium invenio contritio,
13. 3.

5. Benedictio rectus Urbs effero; autem de-
struo Os improbus, 11. 11.

6. Verbum

M N

6. The words of the wicked are to lie in wait for blood ; but the *Mouth* of the upright shall deliver them, 12. 6.

7. Thou art snared by the words of thy *mouth*, thou art taken by the words of thy *mouth*, 6.2.

8. A fools *mouth* is his destruction, and his lips are the snare of his soul, 18. 7.

9. Suffer not thy *mouth* to cause thy flesh to sin, *Eccl.* 5. 6.

Name.

1. A good *Name* is rather to be chosen than great riches; and loving favour rather than silver and gold, 22. 1.

2. A good *Name* is better than precious Oyntment; and the day of Death is better than the day of ones Birth, *Eccl.* 7. 1.

3. The *Name* of the Lord is a strong Tower; the righteous runneth into it and is safe, 18. 10.

Naught.

1. It is *naught*, it is *naught*, saith the buyer, but when he is gone his way, then he boasteth, 20. 14.

Neighbour.

1. Better is a *Neighbour* that is near, than a Brother that is far off, 27. 10.

2. He that is void of wisdom, despiseth his *Neighbour*, but a man of understanding holdeth his peace, 11. 12.

3. Say

M N

6. Verbum improbus insidior sanguis ; autem
Os rectus eripio ille, 12. 6.

7. Illaqueo à sermo tuus Os : capio sermo tuus
Os, 6. 2.

8. Stolidus Os sum is contritio, & is labium
sum tendicula ille vita, 18. 7.

9. Permitto ne tuus Os ut facio tuus caro
pecco, *Eccl.* 5. 6.

Name.

1. Bonus nomen sum optatior amplus divi-
tiæ ; & gratia melior argentum & aurum, 22. 1.

2. Bonus fama sum melior pretiosus unguen-
tum ; & dies mors dies nativitas, *Eccl.* 7. 1.

3. Nomen Jehova sum robustus turris ; ju-
stus accurro ille & sum salus, 18. 10.

Naught.

1. Sum pessimus, sum pessimus, aio emptor ;
sed quum digredior tum glorior, 20. 14.

Neighbour.

1. Melior sum vicinus qui sum propinquus,
frater qui sum longinquus, 27. 10.

2. Qui careo sapientia sperno suus proxi-
mus, at vir prudens, fileo, 11. 12.

3. Dico

N O

3. Say not unto thy *Neighbour*, Go and come again, and to morrow I will give ; when thou hast it by thee, 3. 28.

4. A man that flattereth with his *Neighbour*, spreadeth a Net for his feet, 29. 5.

5. As a mad man who casteth firebrands, arrows and death ; so is the man that deceiveth his *Neighbour*, and saith, Am I not in sport ? 26. 18, 19.

Net.

1. In vain the Net is spread in the sight of any Bird, 1. 17.

News.

1. As cold water to a thirsty soul, so is good *News* from a far Countrey, 25. 25.

Oppression.

1. He that *oppresseth* the poor, reproacheth his Maker : but he that honoureth him, hath mercy on the poor, 14. 31.

2. A poor man that *oppresseth* the poor is like a sweeping rain which leaveth no food, 28. 3.

3. *Oppression* maketh a wise man mad, and a gift destroyeth the heart, *Eccl.* 7. 7.

4. The Prince that wanteth understanding is also a great *Oppressor* ; but he that hateth covetousness shall prolong his days, 28. 19.

N O

3. Dico ne tuus proximus ab eo deinde rever-
tor; & cras do; quum sum penes tu, 3. 28.

4. Vir qui blandior suus amicus, pando rete
pro is, 29. 5.

5. Ut insaniens qui jaculor fax, sagitta, & le-
thale; ita sum ille qui decipio suus proximus,
& dico, Nonne ludo? 26. 18, 19.

Ret.

1. Frustra rete pandor ante oculus quivis a-
les, 1. 17.

Rex.

1. Ut frigidus aqua fessus anima, ita sum bo-
nus auditio e longinquus terra, 25. 25.

Oppression.

1. Qui opprimo tenuis probro afficio is opi-
fex; autem qui honoro hic facio gratia egens,
14. 31.

2. Pauper vir qui opprimo tenuis, sum similis
everrens pluvia qui relinquo nullus panis, 28. 3.

3. Oppressio facio sapiens infans, & dona-
tio perdo animus, *Ecd.* 7. 7.

4. Princeps qui careo intelligentia sum durus
oppressor; autem qui odi quaestus prolongo
dies, 28. 26.

5. I considered all the Oppressions that are done under the Sun; and behold the tears of such as were Oppressed, and they had no comforter; and on the side of the Oppressor there was power. Wherefore I praised the dead which are already dead, more than the living which are yet alive, *Eccl. 4. 1, 2.*

6. If thou seest the Oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they, *Eccl. 5. 8.*

Q

1. Where no Oxen are, the crib is clean; but much increase is by the strength of the Ox, *14. 4.*

W

1. That which hath been, is now; and that which is now, hath already been, and God requireth that which is past, *Eccl. 3. 15.*

2. Who diggeth a Pit shall fall therein; and he that rolleth a stone, it will return upon him, *26. 27.*

3. Who soweth the right seed to go astray in evil ways, he shall fall himself into his own Pit; but the upright shall have good things in possession, *28. 10.*

3. Who

5. Considero omnis oppressio quæ fit sub Sol,
autem ecce lachrymæ is qui opprimo, & sum
ille nullus consolator; & penes opprimens
sum vires. Idcirco laudo mortuus qui sum jam
mortuus præ vivus, qui adhuc vivo, *Eccl. 4*
1, 2.

6. Si video oppressio pauper, & violentu
interversio jus & justitia in provincia, miror ne
de iste institutum; nam qui sum altior, altissi-
mus observo, & sum superior iste, *Eccl. 5. 8.*

Or.

1. Ubi non Bos sum, præsepe sum mundus;
autem multus proventus sum vis Bos, *14. 4.*

Past.

1. Is qui sum, jam sum; & qui sum, futurus
jam sum, autem Deus repeto præteritis, *Eccl.*
3. 15.

Ps.

1. Qui fodio fovea decido in is; & qui devol-
vo lapis revertor in ipse, *26. 27.*

2. Qui facio rectus vago in malus via deci-
do ipse in suus fovea; verò integer possideo
bonis, *18. 10.*

G 1

3. Qui

3. He that diggeth a Pit, shall fall into it; and who so breaketh a hedge, a Serpent shall bite him, *Ezek* 10. 8.

POOR.

1. He that loveth pleasure shall be a poor man; he that loveth wine and oyl shall not be rich, *21. 17.*

2. There is that withholdeth more than is meet, and it tendeth to poverty, *11. 24.*

3. He that followeth after vain persons, shall have poverty enough, *28. 19.*

4. Be not among wine-bibbers, amongst riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall cloath a man with rags, *23. 20, 21.*

5. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread, *20. 13.*

6. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man, *24. 33, 34.*

7. He that hastneth to be rich, hath an evil eye; and considereth not that poverty shall come upon him, *28. 22.*

8. The ransom of a mans life are his riches; but the poor heareth not rebuke, *13. 8.*

9. The re

3. Qui fodio fossa, cado in is; & qui perrumpo
maceria; Serpens mordeo is, *Eccl. 16. 8.*

POOZ.

1. Qui amo lætitia sum egens vir; qui amo
vinum & unguentum non sum dives, 21. 17.

2. Sum qui cohibeo plus æquus, & tendo
ad egestas, 11. 24.

3. Qui sector vanus homo, satior paupertas,
28. 19.

4. Versor ne inter ebrius, inter vorator caro;
nam ebriosus & comessator vergo ad pauperies;
& dormitatio induo homo pannunculus, 23.
20, 21.

5. Diligo ne somnus, ne advenio ad pau-
pertas; aperio tuus oculus, & satiopanis, 20.
13.

6. Adhuc pauculus somnus, pauculus dormi-
tatio, pauculus complicatio manus ad dormito;
Ita tuus paupertas advenio ut viator, & tuus
egestas tanquam clypeatus vir, 24. 33, 34.

7. Qui accelero ad ditescō, habeo malignus
oculus; & ignoro inopia obvenio sui, 24. 22.

8. Redemptura vir vita sum suus divitiar; ;
at pauper audio non increpatio, 13. 8.

9. There is that maketh himself rich, yet hath nothing; there is that maketh himself *poor*, yet hath great riches, 13. 7.

10. The desire of a man is his kindness; and a *poor* man is better than a liar, 19. 22.

11. Better is the *poor* that walketh in his uprightness, than he that is perverse in his ways though he be rich, 28. 6.

12. Wealth maketh many friends; but the *poor* is separated from his neighbour, 19. 4.

13. All the brethren of the *poor* do hate him; how much more do his friends go far from him. He pursueth them with words, yet they are warring to him, 19. 7.

14. The *poor* is hated even of his neighbour, 14. 20.

15. The rich ruleth over the *poor*, and the borrower is servant to the lender, 22. 7.

16. The *poor* useth entreaty; but the rich answereth roughly, 18. 23.

17. There are a generation whose teeth are as swords, their jaw-teeth as knives, to devour the *poor* from the earth, and the needy from amongst men, 30. 14.

18. Rob not the *poor* because he is *poor*; neither oppress the afflicted in the gate, 22. 22.

19. He that oppresseth the *poor* to encrease his riches, and he that giveth to the rich, shall surely come to want, 22. 16.

9. Sum qui jacto fui dives, tamen habeo nihil;
sum qui fingo fui pauper, tamen habeo amplius
substantia, 13. 7.

10. Desiderium homo sum ipse benignitas; &
pauper sum melior mendax, 19. 22.

11. Melior sum pauper ambulans in suis inte-
gritas ille, qui sum perversus in suis iter quam-
vis sum dives, 28. 6.

12. Substantia addo multus amicus; autem
tenuis disjungo a suis proximus, 19. 4.

13. Omnis frater pauper odi ille, quanto
magis is socius absum procul ab ille. Persequor
ille verbum tamen ille non remaneo, 19. 7.

14. Pauper detestor etiam a suis proximus,
14. 20.

15. Dives Dominor in pauper, & mutans
sum servus dans mutuum, 22. 7.

16. Pauper eloquor supplicatio; autem dives
loquor asperè, 18. 23.

17. Sum generatio qui dens sum ut gladius,
& is molaris dens ut culter; ad consumo pauper
è terra & egens ab homo, 30. 14.

18. Diripio ne tenuis èò quod sum tenuis;
neq; contero pauper in porta, 22. 22.

19. Qui opprimo tenuis ut amplifico suas res,
& qui do dives, certe devenio ad egestas, 22. 16.

P

20. Whoso mocketh the *poor*, reproacheth his Maker; and he that is glad at calamities, shall not be unpunished, 17. 5.

21. The rich and *poor* meet together; the Lord is the maker of them both, 22. 2.

22. He that hath pitty on the *poor*, lendeth to the Lord; and that which he hath given will he pay again, 19. 17.

23. The righteous considereth the cause of the *poor*; but the wicked regardeth not to know it, 29. 7.

24. He that hath a bountifull eye shall be blessed; for he giveth of his bread to the *poor*, 22. 9.

25. Whoso stoppereth his ear at the cry of the *poor*, he also shall cry himself and not be heard, 21. 13.

26. Open thy mouth, judge righteously, plead the cause of the *poor* and needy, 31. 9.

Portion.

1. Give a *portion* to seven, and also to eight; for thou knowest not what evil shall come upon the earth, *Eccles.* 11. 12.

Praise.

1. As the fining pot for Silver, and the furnace for gold, so is a man to his *praise*, 27. 21.

2. Let another man *praise* thee, and not thy own mouth; a stranger, and not thy own lips, 27. 2.

Pride

P

20. Qui subsanno pauper, convitiis is opifex; & qui delector calamitas, non sum impunis, 17. 5.

21. Dives & pauper occurro unà; Jehova sum Creator uterque, 22. 2.

22. Qui largior pauper mutuo Jehova; & qui do ille rependo, 19. 17.

23. Justus cognosco causâ tenuis; at improbus animadverto non ut cognosco, 29. 7.

24. Qui habeo benignus oculus benedico; nam do de suis panis tenuis, 22. 9.

25. Qui obturo suis auribus à clamor tenuis, etiam clamo ipse at non exaudio, 21. 13.

26. Aperio tuus os, judico justè, & ago causâ pauper & egens, 31. 9.

Portion.

1. Do pars septem, aut etiam octo; nam nescio quis malum sum futurus super terra, Escl. 7. 2.

Praise.

1. Sicut conflatorius vas argentum, & catinus aurum, ita sum vir secundum suis laus, 27. 21.

2. Extraneus laudo tu, autem non tuus os; alienus, autem non tuus labium, 27. 2.

Pride

P

Pride.

1. Only by *pride* cometh correction, but with the well-advised is wisdom, 13. 10.
2. When *pride* cometh, then cometh shame; but with the lowly is wisdom, 11. 2.
3. An high look, a *proud* heart, and the plowing of the wicked is sin, 21. 4.
4. Every one that is *proud* in heart, is an abomination to the Lord: though hand joyn in hand, he shall not be unpunished, 16. 5.
5. He that is of a *proud* heart, stirreth up strife; but he that putteth his trust in the Lord, shall be made fat, 28. 25.
6. Better is the end of a thing than the beginning thereof; and the patient in spirit than the *proud* in spirit, Eccl. 7. 8.
7. *Proud* and haughty scorner is his name, who dealeth in proud wrath, 21. 24.

Prudent.

1. A *Prudent* man concealeth knowledge, but the heart of fools proclaimeth foolishness, 12. 23.
2. The wisdom of the *Prudent* is to understand his way, 14. 8.
3. The wise in heart shall be called *Prudent*; and the sweetness of the lips encreaseth learning, 16. 21.
4. A *Prudent* man foreseeeth the evil, and hideth himself; but the simple pass on and are punished, 22. 3.
5. The

Prude.

1. Solus superbia prodeō iurgium, at penes consultus sum sapientia, 13. 10.

2. Quum superbia advenio, tum ignominia evenio; autem apud modestus sum sapientia, 11. 2.

3. Elatus oculus, & superbus cor, & aratio improbus sum peccatum, 21. 4.

4. Omnis altus animus sum abominatio Jehova; licet vis conjungor, non sum impunitus, 16. 5.

5. Qui sum superbus animus misceo contentio; autem qui confido Jehova efficior pinguis, 28. 25.

6. Melior sum finis res principium is; & longanimis quàm elatus animus, Eccl. 7. 8.

7. Superbus & contumax, derisor sum ipse nomen, qui ago cum superbus exardescencia, 21. 24.

Prudent.

1. Callidus homo tego scientia, autem animus stolidus proclamo stultitia, 12. 23.

2. Sapientia astutus sum considero suus via, 14. 8.

3. Sapiens animus voto prudens; autem suavitas labium addo scientia, 16. 21.

4. Astutus prævideo malum, & abscondo sui; autem fatuus transeo & multo, 22. 3.

5. Ea-

P Q R

5. The simple believeth every word, but the *prudent* looketh well to his going, 14. 15.

Prince.

1. Delight is not seemly for a fool; much less for a servant to rule over a *Prince*, 19. 10.

2. Many will entreat the favour of the *Prince*, and every man is a friend to him that giveth gifts, 19. 6.

3. By long forbearing is a *Prince* perswaded, 25. 15.

Proclaim.

1. Most men will *proclaim* every one his own goodness; but a faithful man, who can find? 20. 6.

Quiet.

1. Whoso hearkens to wisdom shall dwell safely, and shall be *quiet* from fear of evil, 1. 33.

2. Better is a dry morsel and *quietness* therewith, than a house full of sacrifices with strife, 17. 1.

3. Better is a handful with *quietness*, than both the hands full with travel and vexation of spirit, *Eccl.* 4. 6.

Rebuke.

1. Open *Rebuke* is better than secret love, 27. 5.

2. A scorner heareth not *Rebuke*, 13. 1.

3. To

P Q R

5. Fatuus credo omne verbum, autem astutus adverte ad suos gressus, 14. 15.

Prince.

1. Oblectatio non decet stultus; multo minus servus dominor in Princeps, 19. 10.

2. Multus precor favor Princeps, & quisq; sum amicus vir dans munus, 19. 6.

3. Longanimitas ductor pellicio, 25. 15.

Proclaim.

1. Plurimus homo prædico quisque suis benignitas; autem verax vir, quis invenio? 20. 6.

Quiet.

1. Quicumque ausculto sapientia habito secure, & sum tranquillus a pavor malum, 1. 33.

2. Melior sum siccus bucca & tranquillitas cum is, quam domus plenus sacrificium cum contentio, 17. 1.

3. Melior sum plenus vola cum quies, quam ambo pugnus plenus cum molestia & afflictio spiritus, Eccl. 4. 6.

Rebuke.

1. Manifestus correptio sum melior occultus amor, 27. 5.

2. Derisor ausculto non increpatio, 13. 1.

3. Ille

R

3. To them that *rebuke* the wicked shall be delight; and a good blessing shall come upon them, 24. 25.

4. He that reproveth a scorner, getteth to himself shame; and he that *rebuketh* a wicked man, getteth himself a blot, 9. 7.

5. He that *rebuketh* a man, afterwards shall find more favour, than he that flattereth with his tongue, 28. 23.

Recompence.

1. Say not I will *recompence* evil; but wait on the Lord and he shall save thee, 20. 22.

Reprober.

1. As an ear-ring of gold, and an ornament of fine gold; so is a wife *Reprober* to an obedient ear, 25. 12.

2. The Rod and *Reproof* give wisdom, 29. 15.

3. *Reproofs* of instruction are the way of life, 6. 23.

4. He that heareth *reproof*, getteth understanding, 15. 32.

5. The ear that heareth the *reproof* of Life, abideth among the wise, 18. 31.

6. *Reprove* one that hath understanding, and he will understand knowledg, 19. 25.

7. *Reprove* not a scorner, lest he hate thee; rebuke a wise man, and he will love thee, 9. 8.

8. He that refuseth *reproof* erreth, 10. 17.

9. He

R

3. Ille qui corripio improbus sum amantissimas
& bonus benedictio obvenio is, 24. 25.

4. Qui erudio derisor, recipio sui ignominiam;
& qui corripio improbus recipio sui convitium;

9. 7.

5. Qui corripio homo, postea consequor major
gratia, quàm qui blandior lingua, 28. 23.

Recompence.

1. Ne dico, rependo malum; autem expecto
Jehova & servo tu, 20. 22.

Reprober.

1. Velut monile aureus, & ornamentum ex in-
signis aurum; ita sum sapiens reprehensor auscul-
tans auris, 25. 2.

2. Virga & correptio dabo sapientia, 29. 15.

3. Correctio eruditio sum via vita, 6. 23.

4. Qui observo correptio, possideo intelli-
gentia, 15. 32.

5. Auris auscultans correptio vita commoror
inter sapiens, 15. 31.

6. Corripio ille qui possideo prudentia, & intel-
ligo scientia, 19. 25.

7. Corripio ne derisor line oculi tu; corripio
sapiens, & amo tu, 9. 8.

8. Qui derelinquo correptionem, 10. 47.

9. Qui

R

9. He that hateth *reproof* is brutish, and shall die, 12. 1. & 15. 10.

10. He that being often *reproved* hardneth his neck; shall suddenly be destroyed, and that without remedy, 29. 1.

Respect.

1. It is not good to have *respect* of persons in judgment, 24. 23.

2. To have *respect* of persons, is not good; for, for a piece of bread that man will transgress, 28. 21.

Rich.

1. Labour not to be *rich*; cease from thy own understanding, 23. 4.

2. *Riches* profit not in the day of wrath; but righteousness delivereth from death, 11. 4.

3. Wilt thou set thine eyes upon that which is not? for *Riches* certainly make themselves wings; they flee away as an Eagle towards Heaven, 23. 5.

4. *Riches* are not for ever, and doth the Crown endure to every generation? 27. 24.

5. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the *Rich* will not suffer him to sleep, Eccel. 5. 12.

6. A faithfull man shall abound with blessings; but he that maketh haste to be *rich*, shall not be innocent, 28. 20.

7. He

R

9. Qui odi correptio; sum brutus, & morior, 12. 1. & 15. 10.

10. Vir qui sapius correptus, obduro suus cervix; repente confringo idque sine curatio, 29. 1.

Respect.

1. Non sum bonus agnosco persona in iudicium, 24. 23.

2. Agnosco persona non sum bonus; nam propter bucca panis ille vir deficio, 28. 21.

Rich.

1. Laboro ne ut ditesco; desisto à tuus prudentia, 23. 4.

2. Divitiæ non prosum dies furor; autem iustitia eripio à mors, 11. 4.

3. Figo oculus in ille qui sum non; enim opes certe comparo sui ala, ut Aquila versus Cælum, 23. 5.

4. Divitiæ sum non in seculum, & an corona maneo in quique generatio? 27. 24.

5. Somnus laborans sum dulcis, siue comedo parum siue multum; autem saturitas dives non permitto is ut dormio, Eccl. 5. 12.

6. Fidelis vir abundo benedictio; at qui precipito ad ditesco non sum innocens, 28. 20.

7. He that trusteth in his *Riches* shall fall; but the righteous shall flourish as a branch, 11. 28.

8. The *Rich* man's wealth is his strong City, and as an high wall in his own conceit. The destruction of the poor is their poverty, 18.

11. & 10. 15.

9. The *Rich* hath many friends, 14. 20.

10. Give me neither poverty nor *Riches*: feed me with food convenient for me, 30. 8.

11. There is a sore evil that I have seen under the Sun, namely, *Riches* kept for the owners thereof to their hurt. But those *Riches* perish by evil travel; and he begetteth a son, and there is nothing in his hand, Eccl. 5. 13, 14.

12. A man to whom God hath given *Riches*, wealth and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease, Ec. 6. 2.

13. By knowledg shall the chambers be filled with all precious and pleasant *Riches*, 24. 4.

Righteous.

1. The *Righteous* is more excellent than his neighbour; but the way of the wicked seduceth them, 12. 26.

2. The mouth of a *Righteous* man is a well of life; but violence covereth the mouth of the wicked, 10. 11.

3. The

R

7. Qui confido suis divitiæ decido; at justus effloresco tanquam ramus, 11. 28.

8. Dives substantia sum is munitus Urbs, & tanquam editus murus in ipse cogitatio. Contritio tenuis sum is paupertas, 18. 11. & 10. 15.

9. Dives habeo multus amicus, 14. 20.

10. Do ego nec paupertas nec divitiæ: alo ego cibus conveniens ego, 30. 8.

11. Sum magnus malum qui video sub Sol, scilicet divitiæ asservatus dominus suus in ipse malum. At ille divitiæ pereō malus occupatio; & gigno Filius & sum nihil in is mahus, *Eccl.* 5. 13, 14.

12. Vir qui Deus do divitiæ, facultas & honor, adeo ut destituor nullus res pro suis anima ex omnis qui concupisco; tamen Deus facio is non copia comedo ex ille, sed alienus comedo ille, hic sum vanitas, & malus ægritudo, *Eccl.* 6. 2.

13. Scientia penetrare impleo omnis pretiosus & amarus opes, 4. 24.

Righteous.

1. Justus sum excellentior suis proximus; at via improbus seduco is, 12. 26.

2. Os justus sum scaturigo vita; at violentia obtego os improbus, 10. 11.

3. The lips of the *Righteous* feed many, but fools die for want of wisdom, 10. 21.

4. The slothful covet all the day long, but the *Righteous* giveth and spareth not, 21. 26.

5. When the *Righteous* are in authority, the people rejoyce; but when the wicked beareth rule, the people mourn, 29. 2.

6. In the transgression of an evil man there is a snare; but the *Righteous* doth sing and rejoyce, 29. 6.

7. When *Righteous* men rejoyce, there is great glory; but when the wicked rise, a man is hidden, 28. 12.

8. When it goeth well with the *Righteous*, the City rejoyceth; and when the wicked perish, there is shouting, 11. 10.

9. A *Righteous* man regardeth the life of his Beast; but the tender mercies of the wicked are cruel, 12. 13.

10. He that speaketh truth, sheweth forth *Righteousness*; but a false witness deceit, 12. 17.

11. A *Righteous* man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness, 21. 12.

12. The wicked flee when no man pursueth: but the *Righteous* are bold as a Lyon, 28. 1.

13. The way of a slothful man is as a hedge of thorns; but the way of the *Righteous* is made plain, 15. 19.

3. Labium justus pascio multus, verò fructus morior præ dementia, 10. 21.

4. Piger desidero totus dies, vero justus doneque parco, 21. 16.

5. Quum Justus impero populus lætor, autem quum improbus dominor, populus suspiro, 29. 2.

6. Defectio malus vir insum tendicula; autem justus canto & lætor; 29. 6.

7. Quum Justus exulto, sum amplius ornatus; autem quum improbus erigor homo occulto, 28. 12.

8. Quum beneficit justus Urbs exulto, & quum improbus pereor exerceor cantus, 11. 19.

9. Justus curo vita suus jumentum; autem miseratio improbus sum crudelis, 12. 10.

10. Qui loquor veritas, indico justitia; autem falsus testis dolus, 12. 17.

11. Justus prudenter considero domus improbus; at Deus everto improbus propter illius impietas, 21. 12.

12. Improbus fugio nemo persequens; autem justus sum audax tanquam Leo, 28. 1.

13. Via piger sum sepimentum spina; autem iter rectus planus, 15. 19.

R

14. The fruit of the *Righteous* is a tree of life; and he that winneth souls is wise, 11. 30.

15. The labour of the *Righteous* tendeth to life; the fruit of the wicked to sin, 10. 16.

16. The wicked desireth the net of evil men: but the root of the *righteous* yieldeth fruit, 12. 12.

17. The fear of the wicked it shall come upon him, but the desire of the *Righteous* shall be granted, 10. 24.

18. The Lord is far from the wicked; but he heareth the prayer of the *Righteous*, 15. 29.

19. The *Righteous* is delivered out of trouble, and the wicked cometh in his stead, 11. 8.

20. The wicked shall be a ransom for the *Righteous*; and the transgressor for the upright, 21. 18.

21. Behold the *Righteous* shall be recompensed in the earth; much more the wicked and the sinner, 11. 31.

22. When the wicked are multiplied, transgression encreaseth; but the *Righteous* shall see their fall, 29. 16.

23. Evil pursueth sinners; but to the *Righteous* good shall be repayed, 13. 21.

24. The *Righteous* man eateth to the satisfying of his soul, but the belly of the wicked shall want, 13. 25.

14. Fructus justus sum arbor vite; & qui capio anima sum sapiens, 11. 30.

15. Labor justus tendo in vita; proventus improbus sum peccatum, 10. 16.

16. Improbus dendero rete malus; sed dixi Justus do fructus, 12. 12.

17. Timor improbus evenio is; autem denderium justus do, 10. 24.

18. Jehova abs sum procul ab improbus; autem ex audio oratio justus, 11. 29.

19. Justus libero ex angustia; & improbus devenio in is locus, 11. 8.

20. Improbus sum redemptio pro justus; & perfidus pro rectus, 21. 18.

21. En justus remunero in terra; multo magis improbus & peccator, 11. 31.

22. Quam improbus cresco defectio cresco; verò justus video is casus, 29. 16.

23. Malum infector peccator; autem justus bonulus compenso, 13. 21.

24. Justus comedo ad sarietas suis anima; autem venter improbus egeo, 13. 25.

25. The Lord will not suffer the *Righteous* to famish; but he casteth away the substance of the wicked, 10. 3.
26. As the whirlwind passeth, so is the wicked no more; but the *Righteous* is an everlasting foundation, 10. 25.
27. The *Righteous* shall never be removed; but the wicked shall not inhabit the earth, 10. 30.
28. A man shall not be established by wickedness; but the rod of the *Righteous* shall not be moved, 12. 3.
29. The light of the *Righteous* rejoiceth; but the lamp of the wicked shall be put out, 13. 9.
30. The way of the wicked is an abomination to the Lord; but he loveth him that followeth after *Righteousness*, 15. 9.
31. Better is a little with *Righteousness*, than great revenues without right, 16. 8.
32. *Righteousness* exalteth a Nation; but sin is a reproach to any people, 14. 34.
33. Treasures of wickedness profit nothing; but *Righteousness* delivereth from death, 10. 2.
34. The wicked worketh a deceitful work; but to him that soweth *Righteousness*, shall be a sure reward, 11. 18.
35. The *Righteousness* of the perfect shall direct his way; but the wicked will fall by his own wickedness, 11. 5.

R

25. Jehova non sino justus esurio ; autem de-
pello substantia improbus, 10. 3.

26. Ut turbo transeo, sic existo improbus
non amplius ; verò justus sum perpetuus fun-
damentum, 10. 25.

27. Justus nunquam dimoveo ; vero impro-
bus non habito terra, 10. 30.

28. Homo non stabilio improbitas ; autem
radix justus non dimoveo, 12. 3.

22. Lux justus laetor, at lucerna improbus
extinguo, 13. 9.

30. Via improbus sum abominatio Jehova ;
autem diligo is qui sector justitia, 15. 9.

Melior sum parum cum justitia, quam am-
plissimus proventus sine jus, 16. 8.

32. Justitia exalto gens ; autem peccatum
sum probum omnis populus, 14. 34.

33. Thesaurus improbitas profum non ; sed
justitia eripio à mors, 10. 2.

34. Improbus facio fallax opus ; vero serens
justitia sum fidus merces, 11. 18.

35. Justitia integer dirigo is via ; at impro-
bus concido suus improbitas, 11. 5.

36. In

R

36. In the way of *Righteousness* is life, and in the path-way thereof is no death, 12. 28.

37. *Righteousness* keepeth him that is upright in the way; but wickedness overthroweth the sinner, 13. 6.

38. As *Righteousness* tendeth to life; so he that pursueth evil pursueth it to his own death, 11. 19.

39. Lay not wait (O wicked man) against the dwelling place of the *Righteous*; spoil not his resting-place, 24. 15.

40. A *Righteous* man falling down before the wicked, is as a troubled fountain, and a corrupt spring, 25. 26.

41. He that faith to the wicked, Thou art *Righteous*; him shall the people curse, Nations shall abhor him, 24. 24.

42. Be not *Righteous* overmuch, neither make thy self over-wise; why shouldest thou destroy thy self? *Eccl.* 7. 16.

43. All things are alike to all; there is one event to the *Righteous*, and to the wicked; to the good, and to the clean, and to the unclean, *Eccl.* 9. 2.

Rule.

1. He that *ruleth* over his own spirit, is Better than he that taketh a City, 16. 32.

2. He that hath no *rule* over his own spirit, is like a City that is broken, and without walls, 25. 28.

3. There

R

36. In iter justitia sum vita, & in semita is sum non mors, 12. 28.

37. Justitia custodio integer in via,; verò improbitas perverto peccator, 13. 6.

38. Ut justitia tendo ad vita, sic qui sector malum sector ad suus mors, 11. 19.

39. Ne insidior. (O improbus) habitaculum justus; devasto ne is accubitus, 24. 15.

40. Justus cadens coram improbus sum, ut conturbatus fons, & corruptus scaturigo, 25. 26.

41. Qui dico improbus, tu sum justus; is populus execror, natio detestor, 24. 24.

42. Ne sum justus nimium, nec similo tu nimium sapiens; quare perdo tu, ipse? Eccl. 7. 16.

43. Omnis evenio æque omnis, sum, idem eventus justus & improbus, bonus, & mundus, & immundus, Eccl. 9. 2.

Barle.

1. Qui dominor in furtis animus, sum melior is qui capio civitas, 10. 10.

2. Qui habeo nullus imperium in suus spiritus sum similis Civitas disruptus & absque murus, 25. 28.

3. Sum

R S

3. There is a time when one man *ruleth* over another to his own hurt, *Eccl.* 8. 9.

4. As a roaring Lion, and a ranging Bear ; so is a wicked *Ruler* over the poor people, 28. 15.

5. If a *Ruler* hearken to lies, all his servants are wicked, 29. 12.

6. If the spirit of the *Ruler* rise up against thee, leave not thy place ; for yielding pacifieth great offences, *Eccl.* 10. 4.

7. Be not desirous of the dainties of the *Ruler* ; for they are deceitful meats, 23. 3.

Sacrifice.

1. The *Sacrifice* of the wicked is an abomination to the Lord ; but the prayer of the upright is his delight, 15. 8.

2. The *Sacrifice* of the wicked is an abomination ; how much more when he bringeth it with a wicked mind ?

3. To do justice and judgment, is more acceptable to the Lord than *Sacrifices*, 21. 3.

Safety.

1. The horse is prepared against Battel ; but *Safety* is of the Lord, 21. 31.

Scorn.

1. A *Scorner* seeketh wisdom, and findeth it not ; but knowledg is easie to him that understandeth, 14. 6.

R S

3. Sum tempus quid homo dominor in homo in ille malum, *Eccl.* 8. 9.

4. Ut rugiens Leo & discursans Ursus ; ita sum improbus Dominator in tenuis populus, 28. 15.

5. Si Dominator attendo mendacium, omnis is minister sum improbus, 29. 12.

6. Si spiritus Dominator effero se contra tu, desero ne tuus locus ; nam submissio sedo magnus peccatum, *Eccl.* 10. 4.

7. Ne sum avidus cupedia rector ; enim sum mendax cibus, 23. 3.

Sacrifice.

1. Sacrificium improbus sum abominatio Jehova ; autem oratio rectus sum is oblectatio, 15. 8.

2. Sacrificium improbus sum abominatio, quanto magis quum offero ille sceleratus animus ? 21. 27.

3. Exerceo justitia & jus, sum magis dilectus Jehova quàm Sacrificium, 21. 3.

Safety.

1. Equus apto ad prælum ; sed salus sum à Jehova, 21. 31.

Scorn.

1. Derisor quæro sapientia, nec invenio ; autem scientia sum facilis prudens 14. 6.

1. Derisor

2. A *Scorner* loveth not him that reproveth him, neither will he go unto the wife, 15. 12.
3. Cast out the *Scorner*, and Contention shall go out; yea strife and reproach shall cease, 12. 10.
4. A *Scornful* man bringeth a City into a snare; but wise men turn away wrath, 29. 8.
5. Smite a *Scorner* and the simple will beware, 19. 25.
6. When the *Scorner* is punished, the simple is made wise; and when the wife is instructed, he receiveth knowledge, 21. 11.
7. The Lord *Scorneth* the *Scorner*, but giveth grace to the lowly, 3. 34.
8. The *Scorner* is an abomination to men, 24. 9.

Season.

1. To every thing there is a *Season*; and to every purpose there is a time and judgment, Eccl. 3. 1. & 8. 6.

Seed.

1. In the morning sow thy *Seed*, and in the evening withhold not thy hand; for thou knowest not, &c. Eccl. 11. 6.

Silver.

1. He that loveth *Silver* shall not be satisfied with *Silver*; and he that loveth abundance, with encrease, Eccl. 5. 10.

Ser=

S

2. Derisor non diligo ille qui corripio ipse,
nec adeo sapiens, 15. 12.

3. Ejicio derisor, simul contentio exeo; imo
litigium & ignominia cesso, 22. 10.

4. Derisor duco Urbs in infidiae at sapiens
averto ira, 29. 8.

5. Percutio derisor, & fatuus caveo, 29. 15.

6. Quum derisor multo fatuus relipisco;
& quum sapiens instruo percipio scientia,
21. 11.

7. Deus derideo derisor, autem de gratia
mansuetus, 3. 34.

1. Derisor sum abominatio homo, 24. 9.

Sealon.

1. Quisque res sum occasio; & quisque vo-
luntas sum tempus & ratio, Eccl. 3. 1. & 8. 6.

Seed.

1. Mane sero tuus semen, & vespere ne re-
mitto tuus manus; nam ignoro, &c. Eccl. 11. 6.

Silver.

1. Qui amo pecunia, non satior pecunia; &
qui amo abundantia, cum proventus, Eccl. 5. 10.

Ser.

S

Servant.

1. Accuse not a *Servant* unto his Master, lest he curse thee, and thou be found guilty, 30. 10.

1. A wise *Servant* shall have rule over a Son that causeth shame, and shall have part of the inheritance among the Brethren, 17. 2.

3. The Kings favour is towards a wise *Servant*; but his wrath is against him that causeth shame, 14. 25.

4. He that delicately bringeth up his *Servant* from a child, shall have him become his son at the length, 29. 21.

5. When a *Servant* reigneth, the earth is disquieted, 30. 21, 22.

Slothful.

1. A *Slothful* man saith, There is Lion in the street, I shall be slain in the street, 26. 13.

2. A *slothful* man hideth his hand in his bosom and it grieveth him to bring it unto his mouth again, 26. 15.

3. The *Sluggard* is wiser in his own conceits, than seven men that can render a reason, 26. 16.

4. As a door turneth upon the hinges, so doth a *slothful* man upon his bed, 26. 14.

5. The desire of the *slothful* killeth him, for his hands refuseth labour, 21. 25.

6. The way of the *slothful* man is a hedge of thorns, 15. 19.

7. He

S

Servant.

1. Ne accuso servus apud suus dominus, ne maledico tu, & peragor reus, 30. 10.

2. Intelligens servus dominor in filius pudefaciens, & partior possessio inter frater, 17. 2.

3. Rex benevolentia sum erga intelligens servus; autem is furor sum contra pudefaciens, 14. 35.

4. Qui delicatè educo servus à pueritia, reddo is filius tandem, 29. 21.

5. Quum servus regno terra commoveo, 30. 21, 22.

Slothful.

1. Piger dico sum Leo in via, occido in platea, 26. 13.

2. Piger condo suus manus in suus gremium, & dolet ille reduco is ad suus os, 26. 15.

3. Piger sum sapientior in suus oculus, quàm septem vir qui possum reddo ratio, 26. 16.

4. Ut janua circumagor in cardo, ita piger in suus lectus, 26. 14.

5. Desiderium piger occido is, quia is manus renuo laboro, 21. 25.

6. Via piger sum sepimentum spina, 15. 19.

S

7. He that is *slothful* in his work, is brother to him that is a great waster, 18. 9.

8. I went by the field of the *slothful*, and by the Vineyard of the man void of understanding; and loe it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down, 24. 30, 31.

9. By much *slothfulness* the building decayeth, and through idleness of the hands the house droppeth through, *Eccl.* 10. 18.

10. *Slothfulness* casteth into a deep sleep, and an idle soul shall suffer hunger, 19. 15.

11. The *sluggard* will not plough by reason of cold; therefore shall he beg in harvest, and have nothing, 20. 4.

12. As vinegar to the teeth, and as smoak to the eyes; so is a *sluggard* to them that send him, 10. 26.

Spirit.

1. The *Spirit* of a man is the candle of the Lord, searching all the inward parts of the belly, 20. 27.

2. Who knoweth the *Spirit* of a man that goeth upward, and the *Spirit* of the beast that goeth downward to the Earth? *Eccl.* 3. 21.

3. As thou knowest not what is the way of the *Spirit*, nor how the bones grow in the womb of her that is with child; even so thou knowest not the work of God that maketh all, *Eccl.* 11. 5.

4. There

7. Qui est remissus in suis opus, sum frater disperdens, 18. 9.

8. Transeo juxta ager piger, & juxta vinea homo demens; autem ecce totus tego carduus, & urtica tego superficies is, & lapideus maceria is destruo, 24. 30, 31.

1. Multus pigritia contignatio attentior, & demissio manus domus perstillo, *Ecccl.* 10. 18.

10. Pigritia injicio in altus sopor, & ignavus anima esurio, 19. 15.

11. Piger non aro propter hyems; idcirco mendico in æstas, & habeo nil, 20. 4.

12. Ut acetum dens, & velut fumus oculus; ita sum piger mittens ipse, 10:26.

Spirit.

1. Anima homo sum lucerna Jehova, pervestigans omnis penetrare venter, 20. 27.

2. Quis animadverto spiritus humanus qui ascendendo sursum, & spiritus bestia qui descendendo deorsum ad terra? *Ecccl.* 3. 21.

3. Quemadmodum ignoro qui sum via ventus, nec quomodo os formor in uterus gravida; ita ignoro opus Deus qui creo omnis, *Ecccl.* 11. 5.

S

4. There is no man that hath power of the *Spirit* to retain the *Spirit* ; neither hath he power in the day of death, and there is no discharge in that war ; neither shall wickedness deliver them that are given to it, *Eccl.* 8. 8.

5. The *Spirit* of man will bear his infirmity ; but a wounded *Spirit* who can bear ? 18. 14.

6. By sorrow of heart the *Spirit* is broken, 15. 13.

Stones.

1. Whoso removeth *Stones*, shall be hurt therewith ; and he that cleaveth wood, shall be endangered thereby, *Eccl.* 10. 9.

Study.

1. Of making Books there is no end ; and much *study* is a weariness to the flesh, *Eccl.* 12. 12.

Sun.

1. There is no new thing under the *Sun*, *Eccl.* 1. 9.

Strife.

1. The beginning of *Strife* is, as when one letteth out waters ; therefore leave off contention before it be meddled with, 17. 14.

2. The churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood ; so the forging of wrath bringeth forth *Strife*, 30. 33.

3. He

3. He

S

4. Sum nullus homo qui dominor spiritus; ut contineo spiritus; neque habeo dominatio in dies mors, & sum nullus missile in iste praelium; nec impietas libero is qui sum deditus is, *Eccl.* 8. 8.

5. Spiritus vir sustento suus ægritudo, autem fractus spiritus quis sustento? *18. 14.*

5. Dolor animus spiritus frangor, *15. 13.*

Stones.

1. Qui amoveo lapis, dolore afficior is; & qui findo lignum, periclitor is, *Eccl.* 10. 9.

Study.

1. Facio Liber sum nullus finis; & multus lectio sum fatigatio caro, *Eccl.* 12. 12.

Sun.

1. Nil novus sub Sol, *Eccl.* 1. 9.

Strife.

1. Initium contentio sum quasi cum quis laxo; aqua; quare defero lis antequam agito, *17. 14.*

2. Pressura lac educo buryrum, & pressura nasus educo sanguis; ita pressura ira educo lis, *30. 33.*

S

3. He loveth transgression, that loveth *strife*; and he that exalteth his gate, seeketh destruction, 17. 19.

4. Where no wood is the fire goeth out; so where there is no tale-bearer, the *strife* ceaseth, 26. 20.

5. A wrathful man stirreth up *strife*; but he that is slow to anger, appeaseth *strife*, 15. 18.

6. He that passeth by and medleth with *strife* that belongeth not to him, is like one that taketh a dog by the ears, 26. 17.

Surety.

1. Be not thou one of them that strike hands, nor of them that are *Sureties* for debts: If thou hast nothing to pay, why should he take away thy bed from under thee? 22. 26, 27.

2. A man void of understanding striketh hands and becometh *Surety* in the presence of his friend, 17. 18.

3. Take his garment that is *Surety* for a stranger, and take a pledge of him for a strange woman, 20. 16.

4. My son if thou be *Surety* for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth, 6. 1, 2.

5. He that is *Surety* for a stranger, shall smart for it; and he that hateth *Surety-ship*, is sure, 11. 15.

Tale-

S

3. Diligo defectio qui diligo iurgium; & qui amplio suus janua quero fractura, 17. 19.

4. Ubi nullus lignum sum ignis extinguor; ita ubi non susurro contentio fileo, 26. 20.

5. Iracundus vir misceo contentio; autem qui sum tardus ad ira sedo lis, 15. 18.

6. Qui transeo & exandescio in lis qui pertinet non ad ipse, sum similis ille qui prehendo canis auris, 26. 17.

Surety.

1. Ne sum ex ille qui ferio manus, aut ex ille qui sum sponzor pro debitum: si non sum tu qui reddo, quare accipio tuus cubile a tu? 22. 26, 27.

2. Homo demens complodo manus & fio sponzor ante suus amicus, 17. 18.

3. Capió is vestis qui spondeo pro extraneus, & accipio pignus ab is pro alienus mulier, 20. 16.

4. Meus filius si spondeo pro tuus amicus, si complodo tuus manus cum extraneus, illaqueo sermo tuus os, capio sermo tuus os, 6. 1, 2.

5. Qui spondeo pro extraneus confringor; autem qui odi sponsio sum securus, 13. 15.

T

Tale-bearer.

1. A *Tale-bearer* revealeth secrets; but he that is of a faithful spirit concealeth the matter, 11. 13.

2. The words of a *Tale-bearer* are as wounds, and they go down into the innermost parts of the belly, 18. 8.

3. He that goeth about as a *Tale-bearer*, revealeth secrets; therefore meddle not with him that flattereth with his lips, 20. 19.

Thief.

1. Whoso is partner with a *Thief*, hateth his own soul: he heareth cursing, and bewrayeth it not, 29. 24.

Thoughts.

1. The *thoughts* of foolishness is sin, 24. 9.

2. The *thoughts* of the wicked are an abomination to the Lord; but the words of the pure are pleasant words, 15. 26.

3. Commit thy works unto the Lord, and thy *thoughts* shall be established, 16. 3.

Tongue.

1. Death and life are in the power of the *Tongue*; they that love it shall eat the fruit thereof, 18. 21.

2. Whoso keepeth his mouth and *tongue* keepeth his soul from trouble, 21. 23.

3. A

T

Tale=bearer.

1. Sufurro revelo arcanum; at qui sum fidus animus tego res, 11. 13.

2. Verbum sufurro sum ut vulnus, & descendo in penetrare venter, 18. 8.

3. Qui ambulo sufurro revelo arcanum: ergo commisceor ne cum ille qui adolor suus labium, 20. 19.

Thief.

1. Quicumque partior cum Fur, odi suus animus; audio execratio, at indico non, 29. 24.

Thoughts.

1. Cogitatio stultitia sum peccatum, 24. 9.

2. Cogitatio malus sum abominatio Jehova; autem sermo mundus sum amænus sermo, 15. 26.

3. Devolvo tuum factum in Jehova, & tuus cogitatio stabilio, 16. 3.

Tongue.

1. Mors & vita sum in potestas lingua; qui- que amo is comedo fructus is, 18. 21.

2. Qui observo suus os & lingua, conservo suus anima ab angustia, 21. 23.

3. Salu-

T

3. A wholesome *Tongue* is a tree of life; but perverseness therein is a breach of the spirit, 15. 4.

4. A soft *Tongue* breaketh the bone, 25. 15.

5. A vertuous woman openeth her mouth with wisdom, and in her *Tongue* is the law of kindness, 31. 26.

6. There is that speaketh like the piercings of a sword; but the *Tongue* of the wise is health, 12. 18.

7. The north-wind driveth away rain; so doth an angry countenance a backbiting *Tongue*, 25. 23.

8. He that hath a perverse *Tongue*, falleth into mischief, 17. 20.

9. The *Tongue* of the just is as choice silver, 10. 20.

10. The *Tongue* of the wise useth knowledge aright; but the mouth of fools poureth out foolishness, 15. 2.

Tree.

1. If the *Tree* fall towards the South, or towards the North; in the place where the *Tree* falleth there it shall be, *Eccl.* 11. 3.

Truth.

1. My mouth shall speak *Truth*; and wickedness is an abomination to my lips, 8. 7.

2. The lips of *Truth* shall be established for ever, 12. 9.

3. Buy

T

3. Salutifer lingua sum arbor vita; autem perversitas in is sum confractio spiritus, 15. 4.
4. Mollis lingua frango os, 25. 15.
5. Virtute præditus fœmina aperio suus os sapienter, & is lingua infideo doctrina benignitas, 31. 26.
6. Sum qui pronuncio similis transfossio gladius; at lingua sapiens sum medicina, 12. 18.
7. Boreas dispello pluvia; ita indignabundus vultus simulans lingua, 25. 23.
8. Qui sum versutus lingua incido in malum, 17. 20.
9. Lingua justus sum velut lectissimus argentum, 10. 20.
10. Lingua sapiens utor scientia bene: autem os stolidus eructo stultitia, 15. 2.

Tree.

1. Sive decido Arbor ad Meridies, sive ad Aquilo, ubi Arbor cado ibi sum futurus, *Eccl.* 11. 3.

Truth.

1. Meus palatum effero veritas; & improbitas sum abominatio meus labium, 8. 7.
2. Labium veritas stabilio in æternum, 12. 19.
3. Com-

T V

3. Buy the *Truth*, and sell it not; also wisdom, and instruction, and understanding, 23. 23.

Trust.

1. *Trust* in the Lord with all thy heart, and lean not to thine own understanding, 3. 5.

Vanity.

1. He that soweth iniquity, shall reap *Vanity*, and the rod of his anger shall fail, 22. 8.

Violence.

1. Evil men eat the bread of wickedness, and drink the wine of *Violence*, 4. 17.

2. A man that doth *Violence* to the blood of any person, shall flee to the pit, let no man stay him, 28. 17.

3. The soul of the transgressor shall eat *Violence*, 13. 2.

4. A *Violent* man enticeth his neighbour, and leadeth him into the way that is not good, 16. 29.

Understanding.

1. Happy is the man that findeth wisdom, and the man that getteth *Understanding*, 3. 13.

2. Wisdom is the principal thing, therefore get wisdom; and with all thy gettings get *Understanding*, 4. 7.

3. How much is it better to get wisdom, than gold? and to get *Understanding*, rather to be chosen than silver? 16. 16.

4. Un-

T V

3. Comparo veritas ac vendo non; etiam sapientia, & eruditio & prudentia, 23. 23.

Trust.

1. Confido in Jehova ex totus tuus animus, verò innitor ne tuus intelligentia, 3. 5.

Vanity.

1. Qui semino iniquitas, meto vanitas, & virga suus furor deficio, 22. 8.

Violence.

1. Malus vescor cibus improbitas, & bibo vinum violentia, 4. 17.

2. Homo qui exerceo violentia in sanguis homo, fugio ad fovea, ne quis sustento is, 28. 17.

3. Anima perfidiosus comedo violentia, 13. 2.

5. Violentus vir pellicio suus proximus, & duco is in via iniquus, 16. 29.

Understanding.

1. Beatus sum homo qui consequor sapientia, & homo qui obtineo intelligentia, 3. 13.

2. Sapientia sum præcipuus res, ideo acquiro sapientia; & cum totus tuus acquisitio acquiro prudentia, 4. 7.

3. Sum melior comparo sapientia, quam aurum; & comparo prudentia sum optatior argentum? 16. 16.

4. In-

U

4. *Understanding* is a well of life to them that have it; but the instruction of fools is folly, 16. 22.

5. Good *Understanding* giveth favour; but the way of the transgressor is hard, 13. 15.

6. Discretion shall preserve thee, *Understanding* shall keep thee, 2. 11.

7. He that getteth wisdom, loveth his own soul: he that keepeth *Understanding*, shall find good, 19. 8.

8. The man that wandereth out of the way of *Understanding*, shall remain in the congregation of the dead, 21. 16.

9. Say unto Wisdom, thou art my sister, and call *Understanding* thy kinswoman, 7. 4.

10. There is no wisdom, *Understanding*, nor countel against the Lord, 21. 30.

Ungodly.

1. An *Ungodly* man diggerth up evil, and in his lips there is a burning fire, 16. 27.

Unjust.

1. He that by usury and *unjust* gain increaseth his substance, he shall gather it for him that shall pity the poor, 28. 8.

2. An *Unjust* man is an abomination to the just, and he that is upright in his way, is an abomination to the wicked, 29. 27.

Up=

U

4. Intelligentia sum scaturigo vita possidens ipse, at eruditio fructus sum stultitia, 16. 22.

5. Rectus intelligentia do gratia; autem via perfidia sum asper, 13. 15.

6. Solertia observo tu, intelligentia custodio tu, 2. 11.

7. Qui possideo sapientia, diligo suus anima, qui observo intelligentia consequor bonum, 19. 8.

8. Homo qui aberro à via intelligentia, quiesco in catus mortuus, 21. 16.

2. Dico Sapientia tu sum meus foror, & voco prudentia tuus affinis, 7. 4.

10. Sum nullus sapientia, intelligentia, aut consilium adversus Jehovah, 21. 30.

Ungodly.

1. Nequam vir effodio malum, & is labium infideo adurens ignis, 16. 27.

Unjust.

1. Qui foetus & injustus lucrum augeo suus substantia, & congrego is pro ille qui largior tenuis, 28. 8.

2. Iniquus vir sum abominatio justus, & qui sum rectus in suus via, sum abominatio improbus, 29. 27.

Up=

U

Upright.

1. God hath made man *upright*, but they have sought out many inventions, *Eccl. 7. 29.*
2. They that are of a froward heart, are an abomination to the Lord; but such as are *upright* in their way are his delight, *11. 20.*
3. The highway of the *upright* is to depart from evil; but he that keepeth his way, preserveth his soul, *16. 17.*
4. He that walketh in his *uprightness* seareth the Lord; but he that is perverse in his ways despiseth him, *14. 2.*
5. He that walketh *uprightly*, walketh surely; but he that perverteth his way, shall be known, *10. 9.*
6. The way of the Lord is strength to the *upright*; but destruction shall be to the workers of iniquity; *10. 29.*
7. The Lord lays up sound wisdom for the righteous, he is a buckler to them that walk *uprightly*, *2. 7.*
8. A wicked man hardneth his face: but as for the *upright* he directeth his way, *21. 29.*
9. Whoso walketh *uprightly*, shall be saved; but he that is perverse in his ways, shall fall at once, *28. 18.*

Now.

U

Upright.

1. Deus facio homo rectus; autem ipse quaero plurimus ratiocinium, *Eccl. 7. 29.*

2. Qui sum perversus animus, sum abominatio Jehova; at qui sum integer in suis via sum ille oblectatio, *11. 20.*

3. Iter justus sum recedo à malum, at qui custodio suus via conservo suus anima, *16. 17.*

4. Qui ambulo in suis integritas revereor Jehova; verò qui sum præfractus in suis via sperno is, *14. 2.*

5. Qui ambulo integrè, ambulo securè; autem qui perverto suus via innotesco, *10. 9.*

6. Via Jehova sum robur integer; autem contritio sum operans iniquitas, *10. 29.*

7. Deus repono verus sapientia pro rectus, sum scutum ambulans integrè, *1. 7.*

8. Improbis vir obfirmo suus facies; autem rectus ipse apto suus via, *21. 29.*

9. Qui ambulo integrè servo; vero qui sum perversus in suis via cado subito, *28. 18.*

V W

Wob.

1. It is a snare to the man who devoureth that which is holy, and after *Vows* to make enquiry,

Water.

1. Stolen *Waters* are sweet, and bread eaten in secret is pleasant, 9. 17.

Way.

1. There is a *way* that seemeth right to a man, but the end thereof are the *ways* of death, 14. 12.

2. The *way* of the wicked is darkness, they know not at what they stumble, 4. 12.

3. The *way* of life is above to the wise, that they may depart from hell beneath, 15. 24.

4. Hear thou my son, and be wise, and guide thy heart in the *way*, 23. 19.

5. Walk in the *way* of good men, and keep the paths of the righteous, 2. 20.

6. Mans goings are of the Lord, how can a man then understand his own *way*? 20. 24.

7. In all thy *ways* acknowledge him, and he shall direct thy paths, 23. 6.

8. Ponder the path of thy feet, and let all thy *ways* be established, 4. 26.

9. The Lord keepeth the paths of judgment, and preserveth the *way* of the Saints, 2. 8.

10. There

V W

Uow.

1. Sum tendicula homo deglutio fater, & post votum inquiri, 20. 25.

Water.

1. Aqua furtivus sum suavis, & cibus comestus in latebræ sum amænus, 9. 17.

Way.

1. Sum via qui videor rectus homo, sed finis is sum via mors, 14. 12.

2. Via improbus sum caligo, nescio in quis impingo, 4. 19.

3. Iter vita sum sursum intelligens, ut recedo à sepulchrum deorsum, 15. 24.

4. Ausculto jam meus filius & sapio, ac dirigo tuus animus in via, 23. 19.

5. Ambulo per via bonus, & observo iter justus, 2. 20.

6. Vir gressus sum à Jehova, quomodo possum homo ergo intelligo suus via? 20. 24.

7. In omnis tuus via agnosco is, & ipse dirigo tuus iter, 3. 6.

8. Expendo orbita tuus pes, & omnis tuus via stabilio, 4. 26.

9. Deus custodio iter jus, & conservo via sanctus, 2. 8.

W

10. There be three things which are too wonderful for me, yea four which I know not; The *way* of an Eagle in the air; the way of a Serpent upon a rock; the way of a Ship in the midst of the Sea; and the *way* of a Man with a Maid, 30. 18, 19.

Wander.

1. As a Bird that *wandreth* from her Nest, so is a man that *wandreth* from his place, 27. 8.

Wealth.

1. *Wealth* gotten by vanity, shall be diminished; but he that gathereth by labour, shall increase, 13. 11.

2. Every man to whom God hath given riches, and *wealth*, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this is the gift of God, *Eccl.* 5. 19.

Water.

1. Drink *water* out of thine own Cistern, and running *waters* out of thine own Well, 5. 15.

2. Let thy fountains be dispersed abroad, and rivers of *waters* in the streets; let them only be thy own, and not strangers with thee, 5. 16, 17.

3. The words of a mans mouth are as deep *waters*, and the well-springs of wisdom like a flowing brook, 18. 4.

W

10. Sum tres qui sum nimis occultus ego, imo quatuor qui novi non ; via Aquila in Cœlum ; via Serpens in rupes ; via Navis in medium Mare ; & via Vir cum Virgo, 30. 18, 19.

Wander.

1. Ut Avicula qui erro à nidus suus, ita sum vir qui erro à locus suus, 27. 8.

Wealth.

1. **Substantia** acquisitus ex vanitas diminuo ; **autem qui congre**go manus augeo, 13. 11.

2. **Homo** quicumque Deus do divitiæ, & **facultas**, & facio copia comedo ex ille, & percipio suus pars, ac lætor de suus labor ; hic sum donum Deus, *Eccl.* 5. 19.

Water.

1. Bibo aqua è tuus cisterna, & fluentum è tuus puteus, 5. 15.

2. Tuus fons spargo passim, & rivus aqua in platea ; sum tantum tuus, ac non extraneus cum tu, 5. 16, 17.

3. Verbum humanus os sum velut profundus aqua, & scaturigo sapientia similis eructans torrens, 18. 4.

W

4. Cast thy bread upon the *Waters*, for thou shalt find it after many days, *Ecc. 11. 1.*

Weight.

1. Divers *Weights* and divers measures, both of them are alike an abomination to the Lord, 20. 10.

2. Divers *Weights* are an abomination to the Lord, and a false ballance is not good, 20. 23.

3. A just *Weight* and ballance are the Lords, and all the *Weights* of the bag are his work, 16. 11.

4. A false ballance is an abomination to the Lord ; but a just *Weight* is his delight, 16. 1.

Wicked.

1. Be not overmuch *wicked*, neither be thou foolish? why shouldest thou die before thy time? *Eccl. 7. 17.*

2. Enter not into the path of the *wicked*, and go not in the way of evil men, 4. 14.

3. When the *wicked* cometh, then cometh also contempt, and with ignominy reproach, 18. 3.

4. There shall no evil happen to the just ; but the *wicked* shall be filled with mischief, 12. 21.

5. The soul of the *wicked* desireth evil; his neighbour findeth no favour in his eyes, 21. 10.

6. His own iniquities shall take the *wicked* himself, and he shall be holden with the cords of his sins, 5. 22.

7. Fret not thy self because of evil men, neither be thou envious at the *wicked*, 24. 19.

8. 1

W

4. Projicio tuus panis in aqua, nam invenio is post multus dies, *Eccl. 11. 1.*

Weight.

1. Diversus pondus, & diversus mensura, uterque sum æquè abominatio Jehova, 20. 10.

2. Diversus pondus sum abominatio Jehova, & dolosus lanx non sum bonus, 20. 23.

3. Justus trutina & bilanx sum Jehova, & omnis pondus locus sum is opus, 16. 11.

4. Dolosus bilanx sum abominatio Jehova; verò integer pondus sum is delectatio, 11. 1.

Wicked.

1. Sum ne nimium improbus, neque sum stolidus; quare morior ante tempus, *Eccl. 7. 17.*

2. Ingredior ne iter improbus, neque incedo per via malus, 4. 14.

3. Improbus adveniens advenio etiam contemptus, cum ignominia probrum, 18. 3.

4. Nullus molestia evenio justus; autem improbus impleo malum, 12. 21.

5. Animus improbus desidero malum, ipse proximus invenio non gratia in is oculis, 21. 10.

6. Suus iniquitas capio improbus ipse, & teneo funis suus peccatum, 5. 22.

7. Succenseo ne propter maleficus, neque invideo improbus, 24. 19.

W

8. I saw the *wicked* buried, who had come and gone from the place of the holy, and they were forgotten in the City when they had so done: this is also vanity, *Eccl.* 8. 10.

9. The Lord hath made all things for himself, even the *wicked* for the day of evil, 16. 4.

10. There shall be no reward to the evil man; the candle of the *wicked* shall be put out, 24. 20.

11. A good man obtaineth favour of the Lord; but a man of *wicked* devices shall he condemn, 12. 3.

12. Be not afraid of sudden fear, nor of the desolation of the *wicked*, when it cometh, 3. 25.

13. The *wicked* shall be cut off from the earth, and the transgressor shall be rooted out of it, 2. 22.

Wife.

1. House and riches are the inheritance of fathers; and a prudent *wife* is from the Lord, 19. 14.

2. Whoso findeth a *wife* findeth a good thing, and obtaineth favour of the Lord, 18. 22.

3. Let thy fountain be blessed, rejoyce in the *wife* of thy youth, 5. 18.

4. Live joyfully with thy *wife* whom thou lovest, all the days of the life of thy vanity, which God hath given thee under the Sun; for that is thy portion in this life, and in thy labour which thou takest under the Sun, *Eccl.* 9. 9.

W

8. Vidi improbus sepultus, qui accedo, & ab eo è locus sanctus, & sum oblivioni traditus in civitas cum ita facio : hic etiam sum vanitas, *Eccl.* 8. 10.

9. Jehova operor omnis propter sui, etiam improbus ad dies malum, 16. 4.

10. Sum nullus merces malus ; lucerna improbus extinguo, 24. 20.

11. Bonus adipiscor benevolentia à Jehova ; at vir sceleratus machinatio condemno, 12. 2.

12. Ne timeo à repentinus pavor, nec à vastatio improbus quum advenio, 3. 25.

13. Improbus excindo è terra, & perfidus avello ex is, 2. 22.

Wife.

1. Domus & divitiæ sum possessio pater, autem intelligens uxor sum à Jehova, 19. 14.

2. Qui consequor uxor consequor bonus, & acquiro benevolentia à Jehova, 18. 22.

3. Tuus scaturigo sum benedictus, lætor de uxor tuus adolescentia, 5. 18.

4. Vivo jucundè cum uxor qui amo, omnis dies vita tuus vanitas, qui do tu sub Sol ; nam ille sum tuus pars in hic vita, & in tuus labor qui subeo sub Sol, *Eccl.* 9. 9.

5. Stolidus.

W

5. A foolish son is the calamity of his father; and the contentions of a *wife* are a continual dropping, 19. 13.

Wind.

1. What profit hath he that hath laboured for the *wind*? *Eccl.* 5. 16.

2. He that observeth the *wind*, shall not sow; and he that regardeth the clouds, shall not reap, *Eccl.* 11. 4.

Wine.

1. *Wine* is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise, 20. 1.

2. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds? who hath redness of eyes? They that tarry long at the *wine*, they that go to seek mixt *wine*, 23. 29, 30.

3. Look not thou upon the *wine* when it is red, when it giveth its colour in the cup, when it moveth it self aright. At last it biteth like a Serpent; and stingeth like an Adder. Thine eyes shall behold strange women and thy heart shall utter perverse things, 23. 31, 32, 33.

4. Give strong drink unto him that is ready to perish, and *wine* unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more, 31. 6, 7.

Wife

W

5. Stolidus filius sum calamitas pater, & iur-
gium uxor sum continuus stilla, 19. 13.

Wind.

1. Quis emolumentum sum is qui laboro pro-
ventus? *Eccl.* 5. 16.

2. Qui observo ventus, non semino; & qui
respicio nubes, non meto, *Eccl.* 11. 4.

Wine.

1. Vinum sum derisor inebrians, potus sum tu-
multuosus, quisquis oberro in is non sapio, 20. 1.

2. Quis sum calamitas? quis dolor? quis sum
contentio? quis sum loquacitas? quis sum vulnus?
quis sum ruber oculus? qui immoror diu apud vi-
num, qui eo ad investigo mistus vinum, 23. 29, 30.

3. Respicio ne in vinum quum rubesco, quum
exhibeo suus color in poculum, quum moveo sui
rectè. Tandem mordeo velut Serpens, & pungo ut
Hæmorrhous. Tuus oculus respicio alienus muli-
er, & tuus animus eloquor perversus, 23. 31, 32.

4. Do inebrians potus periturus, & vinum
ille qui sum amarus animus. Bibo & obliviscor
suus paupertas, & recordor suus molestia non
amplius, 31. 6, 7.

Wise.

W

Wise.

1. Bow down thine ears, and hear the words of the *wise*, and apply thy heart to wisdom, 22. 17.

2. My son, if thy heart be *wise*, my heart shall rejoyce, even mine, 23. 15.

3. A *wise* man will hear, and encrease learning; and a man of understanding shall attain to wise counsels, 1. 5.

4. In the multitude of words there wanteth not sin; but he that refraineth his lips is *wise*, 10. 19.

5. The heart of the *wise*, teacheth his mouth, and addeth learning to his lips, 16. 23.

6. There is treasure to be desired, and oyl in the dwelling-place of the *wise*; but a foolish man spendeth it up, 21. 20.

7. These things also belong to the *wise*; It is not good to have respect of persons in judgment, 24. 23.

8. The words of the *wise* are as goads, and as nails fastned by the masters of Assemblies, which are given from one shepherd, *Eccl.* 12. 11.

9. There be four things that be little upon the earth, but they are exceeding *wise*, the Ants, the Coneys, the Locusts, and the Spiders, 30. 24.

10. Go to the Ant thou sluggard, consider her ways and be *wise*, 6. 6.

W

Wise.

1. Inclino tuus auris, & ausculto verbum sapiens, & adhibeo tuus animus ad scientia, 22. 17.

2. Meus filius, si tuus animus sapio, meus animus, lætor inquam meus, 23. 15.

3. Sapiens audio & adjicio disciplina, & intelligens comparo industrius consilium, 1. 5.

4. Multitudo verbum absum non peccatum; sed qui cohibeo suus labium, sum sapiens, 10. 19.

5. Animus sapiens moderor suus os, & addo disciplina suus labium, 16. 23.

6. Sum thesaurus desideratissimus, & oleum in habitaculum sapiens; autem stolidus homo absorbeo ille, 21. 20.

7. Hic etiam pertinet ad sapiens; non sum bonus agnosco persona in iudicium, 24. 23.

8. Verbum sapiens sum instar aculeus, & clavus infixus ab autor collectio, qui sum datus ab unus pastor, *Eccl.* 12. 11.

9. Sum quatuor qui sum parvus in terra, tamen sum valde sapiens, Formica, Cuniculus, Locusta, & Aranea, 30. 24.

10. Abeo ad formica O piger, aspicio is via, & sapio, 6. 6.

W

11. If a *wise* man contendeth with a foolish man, whether he rage or laugh there is no rest, 29. 9.

Wisdom.

1. I *wisdom* dwell with prudence, and find out knowledge of witty inventions, 8. 12.

2. *Wisdom* is better than rubies; and all things that may be desired are not to be compared to it, 8. 11.

3. *Wisdom* is better than weapons of war; but one sinner destroyeth much good, *Eccl.* 9. 18.

4. *Wisdom* is better than strength; nevertheless the poor mans *wisdom* is despised; and his words are not heard, *Eccl.* 9. 16.

5. *Wisdom* strengthneth the wise; more than ten mighty men who are in the City, *Eccl.* 7. 19.

6. *Wisdom* is too high for a fool; he openeth not his mouth in the gate, 24. 7.

7. He that handleth a matter *wisely*, shall find good; and whose trusteth in the Lord, happy is he, 16. 20.

8. Through desire, a man having separated himself, seeketh and intermedleth with all *wisdom*, 18. 18.

9. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire *wisely* concerning this, *Eccl.*

7. 10.

10. In

W

11. Si sapiens contendo cum stolidus, five commoveor, five rideo tamen nullus sum quies, 29. 9.

Wisdom.

1. Ego sapientia habito cum prudentia, & invenio scientia summus solertia, 8. 12.

2. Sapientia sum melior carbunculus, & omnis qui possum desidero non sum æquandus is, 8. 11.

3. Sapientia sum melior arma bellum, verò tunc peccatum perdo multus bonum, *Eccl.* 9. 18.

4. Sapientia sum melior robur; nihilominus sapientia indigus despicio, & is verbum non audio, *Eccl.* 9. 16.

5. Sapientia corroboro sapiens magis, quàm decem dominator qui sum in civitas, *Eccl.* 7. 19.

6. Sapientia sum nimis altus stultus, non aperio suus os in porta, 24. 7.

7. Qui tracto res sapienter consequor bonum, & qui confido beatus sum ille, 16. 20.

8. Ad desiderium separatus quæro & intermisceo se in omnis sapientia, 18. 18.

9. Ne dico, quis sum causa, quare prior dies sum melior iste? nam non rogo sapienter de hic, *Eccl.* 7. 10.

W

10. In much *wisdom* is much grief; and he that encreaseth knowledg, encreaseth sorrow, Ec. 1. 28.

Witness.

1. The Lord hates a false *witness*, that speaketh lies, 6. 19.

2. A faithful *witness* will not lye; but a false *witness* will utter lies, 14. 5.

3. A false *witness* shall not be unpunished; and he that speaketh lies shall not escape, 19. 5.

4. A false *witness* shall perish; but a man that heareth, speaketh constantly, 21. 28.

5. A man that beareth false *witness* against his neighbour, is a maul, and a sword, and a sharp arrow, 25. 18.

6. A true *witness* delivereth souls; but a deceitful one speaketh lies, 14. 25.

7. An ungodly *witness* scorneth judgment; and the mouth of the wicked devoureth iniquity, 19. 28.

8. Be not *witness* against thy neighbour without cause; and deceive not with thy lips, 24. 28.

Woman.

1. A foolish *woman* is clamorous and simple, and knoweth nothing, 9. 13.

2. The lips of a strange *woman* drop as an honey comb; her mouth is smother than oyl; but her end is bitter as wormwood, sharp as a two-edged-sword; her feet go down to death, her steps take hold of hell, 5. 3, 4, 5.

3. Wis-

W

10. Multus sapientia infum multus indignatio;
& qui augeo scientia, augeo dolor, *Ecc. 1. 18.*

Witness.

1. Jehova odi falsus testis conflans mendacium, 6. 19.

2. Fidus testis non mentior; autem falsus testis efflo mendacium, 14. 5.

3. Falsus testis non sum impunis; qui loquor mendacium non evado, 19. 5.

4. Mendax testis pereor, autem vir qui aucto loquor in æternum, 21. 28.

5. Vir qui testor falsus testimonium contra suus proximus, sum marculus, & gladius, & acutus sagitta, 25. 18.

6. Verax testis libero anima; autem dolosus conflo mendacium, 14. 29.

7. Nequam testis derideo ius, & os absorbeo iniquitas, 19. 28.

8. Ne sum testis contra tuus proximus temere; nec decipio tuus labium, 24. 28.

Woman.

1. Stolidus mulier sum strepitus, & fatus, & novi nihil, 9. 13.

2. Labium extraneus mulier stillo tanquam favus, is palatum sum mollior oleum; attamen is finis sum amarus ut absinthium, acutus ut bipennis gladius; ille pes descendo ad mors, is gressus apprehendo sepulchrum, 5. 3, 4, 5.

L

3. Eripio

3. Wisdom will deliver thee from a strange *Woman*, the stranger that flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God: for her house enclineth unto death, and her paths unto the dead, 2. 16, 17, 18.

4. Remove thy way far from the strange *woman*, and come not near the door of her house; lest thou give thine honour unto others, and thy years to the cruel; lest strangers be filled with thy wealth, and thy labours be in the house of a stranger; and thou mourn at the last when thy flesh and body are consumed; and say, how have I hated instruction, &c. 5. 9, 10, 11, 12.

5. For three things the earth is disquieted, and for four it cannot bear; for a servant when he reigneth, and a fool when he is filled with meat; for an odious *Woman* when she is married, and an hand-maid that is heir to her mistress, 30. 21, 22. 23.

6. I find more bitter than death, the *woman* whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her, Eccl. 7. 26.

7. The mouth of a strange *woman* is a deep pit; he that is abhorred of the Lord, shall fall therein, 22. 14.

8. Give not thy strength to *women*; nor thy ways to that which destroyeth Kings, 31. 3.

9. Why

W

3. Eripio tu ab extraneus mulier, ab alienigena qui blandior suus dictum; qui derelinquo dux suus adolescentia, & obliviscor fœdus suus Deus: nam is domus propendeo ad mors, & is orbita ad mortuus, 2. 16, 17, 18.

4. Facior tuus iter procul ab extraneus mulier, & ne appropinquo ostium ille domus; ne cædo tuus decor alius, & tuus annus crudelis; ne extraneus satior tuus facultas, & tuus labor sum in domus alienus, tuque gemo tandem cum tuus caro & corpus consumo, ac dico quomodo odi eruditio, &c. 5. 9, 10, 11, 12.

5. Sub tres terra commoveo, imo sub quatuor qui non possum fero; sub servus quum regno, & stultus quum saturo cibus; sub exosus mulier quum marito, & sub ancilla qui sum hæres suus hera, 30. 21, 22, 23.

6. Invenio amarior mors, fœmina qui animus sum rete & plagæ, & ille manus ut vinculum; quisquis placeo Deus, liberor ab is; vero peccator capior ab is, *Eccl.* 7. 26.

7. O extranea sum profundus fossa; qui sum abominandus Jehova corruo in ille, 22. 14.

8. Ne dedo tuus robur fœmina, nec tuus via ille qui deleo rex, 31. 3.

W

9. Why wilt thou, my son, be raviſht with a ſtrange *woman*, and embrace the boſom of a ſtranger? for the ways of a man are before the eyes of the Lord, and he pondereth all his goings, 5. 20, 21.

10. Keep the commandment, and it will keep thee from the evil *woman*, from the flattery of the tongue of a ſtrange *woman*: luſt not after her beauty in thine heart, neither let her take thee with her eye-lids, 6. 24, 25.

11. As a jewel of gold in a ſwines ſnout; ſo is a fair *woman* without diſcretion, 11. 22.

12. A vertuous *woman* is a crown to her husband; but ſhe that maketh aſhamed, is as rottenneſs to his bones, 12. 4.

13. Every wiſe *woman* buildeth her houſe, but a fooliſh *woman* pulleth it down with her hands, 14. 1.

14. It is better to dwell in the corner of a houſe-top, than with a brawling *woman* in a wide houſe, 25. 24.

15. It is better to dwell in the wilderneſs, than with a contentious and angry *woman*, 21. 19.

16. Who can find a vertuous *woman*? for her price is above rubies, 31. 10.

17. One man among thouſand have I found; but a *woman* among all theſe have I not found, Eccl. 7. 28.

W

9. Quare tu meus filius oblector extraneus mulier, & amplector pectus aliena; nam via homo sum coram oculus Jehova, & expendo omnis is orbita, 5. 20, 21.

10. Observo præceptum, & servo tu à maleficus mulier, à blanditia lingua aliena: desidero ne is pulchritudo in tuus animus, neque capio tu suus palpebra, 6. 24, 25.

11. Ut monile aureus in porcus rostrum; ita sum pulcher mulier sine prudentia, 11. 22.

12. Strenuus uxor sum corona suus maritus; sed qui pudefacio sum tanquam putredo ille os, 12. 4.

13. Quisque sapiens fœmina ædifico suus domus; autem stultus fœmina destruo is suus manus, 14. 1.

14. Sum melior habito in angulus rectum, quàm cum contentiosus mulier in communis domus, 25. 24.

15. Sum melior habito in desertum, quàm cum contentiosus & indignabundus mulier, 21. 19.

16. Quis invenio strenuus fœmina; nam is pretium supero carbunculus, 31. 10.

17. Unus homo inter mille invenio, at fœmina inter omnis iste non invenio, Eccl. 7. 28.

18. Gratia

W

18. Favour is deceitful, and beauty is vain ; but a *woman* that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gate, 31. 30, 31.

19. Whoso hideth the contentious *woman*, hideth the wind ; and the oyntment of his right hand which bewrayeth it self, 27. 17.

Word.

1. Heaviness in the heart of man maketh it stoop ; but a good *word* maketh it glad, 12. 25.

2. Pleasant *words* are as the hony-comb, sweet to the soul, and health to the bones, 16. 24.

3. A *word* fitly spoken, is like apples of gold in pictures of silver, 25. 11.

Wrath.

1. A man of great *wrath* shall suffer punishment ; for if thou deliver him, yet thou must do it again, 19. 19.

THE END.

W

18. Gratia sum fallax & pulchritudo sum vanus; at mulier qui revereor Jehova, ipse laudo. Do is de fructus is manus, & proprius factum laudo is in porta, 31. 30, 31.

19. Quicumque abscondo litigiosus mulier, abscondo ventus; & unguentum dexter ipse qui prodo sese, 27. 16.

Ulord.

1. Anxietas in animus vir deprimio ille; autem bonus verbum lætifico ille, 12. 25.

2. Amænus sermo sum ut mel favus, dulcis anima, & salus os, 16. 24.

3. Verbum commodè dictus, sum similis malum aureus in tabula argenteus, 25. 11.

Urath.

1. Homo iracundus subeo poena; enim si dimitto is, tamen multo amplius, 19. 19.

F I N I S.

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